

ISLAMIC BOOK OF THE DEAD

A Collection of Hadiths
on the Fire & the Garden
by Imam 'Abd ar-Rahim ibn Ahmad al-Qadi

ISLAMIC BOOK OF THE DEAD



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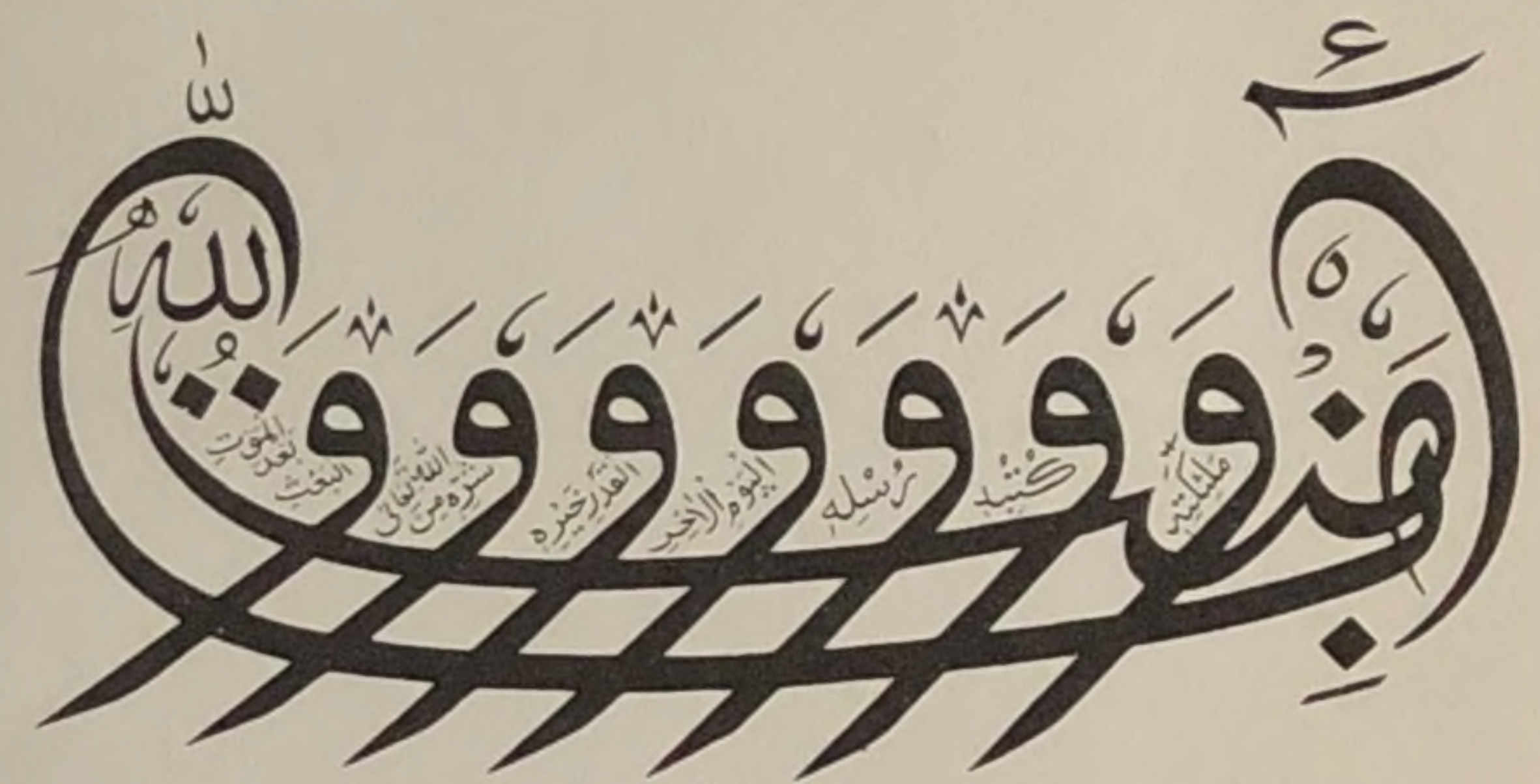
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I have believed in Allah, and His angels, and His Books,
and His messengers, and the Last Day and the decree of
its good and evil from Allah-ta'ala, and in the Rising
after death.

COUNSEL ON DEATH

COUNSEL ON DEATH

Prepare yourself for death, oh my brother, for it will descend. Do not draw out your hopes in case your heart treat you harshly.

Persevere in reflection which will make you aware and move you to do good works, for life will depart.

Constantly go over the states of the Last Hour, the raising of bodies, the Gathering, and the Balance which is set up.

Then there is the Bridge which will have obstacles laid out on it to make the crossing difficult for the rebellious,

While whoever was obedient and sincere towards Allah will pass over it like a flash of lightning or a wind and will go on.

If you wish to be given a drink from the Fountain on the Day of Gathering you must love the Prophet and his descendants.

And bless the guide who intercedes for mankind. He is the one who will plead for us when creation is terrified.

May the blessings of Allah be upon him in every country, and his family and Companions and those who love him.

I ask the Lord, Allah, for the gift of bliss and a seal of goodness for me and those who draw near.

*from the Diwan of the Shaykh al-Kamil,
Sidi Muhammad ibn al-Habib.*

نصيحة

تَزَوَّدْ أَخِي لِلْمَوْتِ إِنَّهُ نَكَارٌ
وَلَا تَطِيلِ الْأَمَالَ يَسْئَلُكَ الْقَلْبُ
وَوَاطِبْ عَلَى الْفِكْرِ الْمُعِينِ عَلَى الْجِدِّ
وَسَارِعِ إِلَى الْأَعْمَالِ فَالْعَمْرُ يَذْهَبُ
وَفَكِّرْ فِي أَخْوَالِ الْقِيَامَةِ دَائِمًا
كَبَغْتٍ وَشَرِّ الْمَوَازِينِ تَنْصَبُ
وَكَالصِّرَاطِ لَذِي لَهُ عَقَبَاتُهُ
تَطُولُ عَلَى الْعَاصِي وَمَشِيئُهُ يَضَعُ
وَمَنْ كَانَ طَائِعًا لِلَّهِ مُخْلِصًا
يَمُرُّ كَبْرِيٍّ أَوْ كَرِيحٍ فَيَذْهَبُ
وَإِنْ شِئْتَ أَنْ تُسْقَى مِنَ الْخَوْضِ فِي الْحَشْرِ
فَلَا زِمَ حُبَّ النَّبِيِّ وَمَنْ لَهُ يَنْسَبُ
وَصَلِّ عَلَى الْهَادِي الْمُسَفِّعِ فِي الْوَرَى
فَهُوَ الَّذِي لَهَا إِذَا الْخَلْقُ يَرْهَبُ
عَلَيْهِ صَلَاةُ اللَّهِ فِي كُلِّ مَوْطِنٍ
وَأَسْأَلُ رَبَّ اللَّهِ نَيْلَ سَعَادَةٍ
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DEATH
THE BEGINNING OF A JOURNEY

DEATH, THE BEGINNING OF A JOURNEY

Our Prophet, blessings of Allah and peace be upon him, said: 'He who does not believe in the true dream does not believe in Allah and the Day of Reckoning.' For people in the present age of literate ignorance, equipped with a battery of 'explanations' about phenomena, and a set of determined responses to anything outside that zone assured of rendering it either unreal, fantasy, or superstition, approach to the matter of the after-death is difficult if not impossible. This, unfortunately, is true for the Muslim of this age as well as the kafir, because the Muslim of this age if he has received what is called an 'education' in the technological North of the world, has basically received the complete kafir world-view — which IS that education, and which leaves his Islam utterly stripped of Iman. Iman — according to the great Hadith which opens the Sahih of Imam Muslim, means belief in the Unity of Allah, His Books, Messengers and Angels, in the Day of Reckoning and that the Balance is set up. In other words, true Iman is not an empty emotional mist like the Christians ask of their followers, but rather a dynamic and clearly delineated inner geography of the Unseen. To the Muslim this Unseen is real and the so-called solid world is inextricably laced with an unreal, illusory element. In the Qur'an this illusory nature of the world of stuff is called dunya.

There are two dyads, dunya/akhira and samawat/'ard in Muslim cosmology. 'Ard is earth, the solid stuff of mountain and sky: samawat, the heavens, derive from the root which gives the meaning to name — for it is due to the heavens that we have differentiation, separateness and thus naming. So we may say that samawat/'ard is the basic two of what we usually call nature. From it is night and day and the whole realm of opposites in existence.

*He has created the heavens and the earth with truth.
He makes night to succeed day and He makes day to succeed night
and He constrains the sun and the moon to give service,
each running on for an appointed term.
Is He not the Mighty the Forgiver?*

(Qur'an 39:5)

Because we live in the creational process which is based on this twoness, and yet we belong to a world that is a Divine creation which has been created 'with truth', that is the duality — or let us say multiplicity, for with the in-

trodition of 'two' we enter the realm of number — is a manifestation of Oneness, for the Truth, the Haqq, is One, and because of this fundamental splitting, or differentiation, the Divine Reality has revealed through His Messengers not only the science of Oneness, Tawhid, but the science of how to discriminate among the vast and variegated forms of creation. This science we call Shari'a, or the Road, for it is a moving way of behaviour. Each phase of the journey of mankind finds him on a different stage of existence, so for each age and time this Road has been altered to suit that time and place. In other words, while every Prophet has said the same about the One — for He is unchanging and can not be identified with any form — he has given different life instructions for his people according to the time over which he rules. With our Prophet Muhammad, the Seal of the prophets, blessings of Allah and peace be upon him, we come to the last phase of the journey of man on earth and so to the last Road or Shari'a. Thus the behaviour pattern, the life-transaction (dīn) of Islam comes as the final and global pattern for mankind. It is impossible for the Muslim to live Islam — which is a knowledge Way, is its own education system and without need of embellishment, addition or modernisation — unless that Muslim strives for Iman. That is, he is obliged to develop his understanding of existence until his inner reality takes on greater meaning, breadth and delineation than his outer reality. He is, as a result of this, fluid, and translucent, while the kafir and the munafiq, the one who covers up reality and the hypocrite, are solid and opaque, with no access to their own inner existence.

To the kafir, this world of stuff is what it seems, solid and permanent. As Qur'an says of these ignorant people:

They say, "We live and we die and only time destroys us."

To the Muslims existence is shot through with another dimension, and it is this dimension that makes this first dyad seem entirely different to them. This second is called dunya/akhira. Dunya is the world as seemingness, it is when the phenomenal patternings become imbued with values and meanings which we connect to the simple solid stuff until we put this solid outside existence 'inside' our imagining and make it landscape our inner world. This we call dunya. Dunya derives from a root which indicates those grapes on the vine which seem graspable but which prove out of reach when we try to pluck them. Dunya is both commended to us in Qur'an and warned against. If we

follow the Road in behaviour, and make the Qur'an our guide in outer and inner experience, then dunya may be tasted and enjoyed — precisely because we know its true nature. We get from it sweetness and grief, delights and pains. Yet none of these trap us for we have turned our hearts away from it. To the kafir dunya is his inner reality and so he imagines himself connected to his stuff, his property, his friends. He does not see things as they are. Dunya becomes his drug.

Abu Huraira reported Allah's Messenger as saying: "A man says, 'My property, my property!' Whereas the part of his property which is his consists of three things: what he eats and uses up — what he wears and makes threadbare — what he gives away and so acquires. Everything else is left to others by him when he departs." This is in the Sahih of Imam Muslim.

In this famous Hadith the Prophet, Allah's blessings and peace be upon him, indicates the reality that man becomes unable to see when he is hypnotised by dunya. The truth is that this 'dunya' is moving away from us at every instant and the akhira — the next world — is moving towards us. We are continually passing out of this world and into the next. This world is a constant diminishment and the next a drawing-near. This is why the Muslim, who is by definition a man of knowledge, fills his inner reality with the landscape of akhira in order not to be trapped in attachment and obsession with things and people and reputation and idea. The mu'min, the one who has Iman, moves in dunya like a stranger, for his inner reality is not an inventory of stuff but a realm of beauty and angelic activity.

Now Allah has created the dream not only as a means of guidance and instruction, I refer to the true dream, but he has made it as a window on the Unseen. He has given man access in this world to the realm of meanings. This — the solid world — is the realm of actions: that — the subtle world — is the realm of meanings. Here we act — there our acts are judged. Here there are knowledges — there there are tajalliyat. In this world a Muslim recites the Sura al-Baqara, the first great unit of the Qur'an: in the akhira it is metamorphosed into its meaning-form and becomes a great bird which spreads its wings and gives him shelter from the terrible heat when the whole world stands in the desert place awaiting the Reckoning. The central rite of Hajj, standing on

'Arafat is, properly speaking, a preparation and practice for the Day of Reckoning, which will resemble it except that it will be on a vast metacosmic scale, and not just on a vast global scale. In this age people are basically in total ignorance about dreams. On the one hand you have improvised esoteric and occult guesswork and on the other a false 'scientific approach' to dreams using that ludicrous vocabulary that the so-called scientific disciplines conjure up when they approach matters outside their domain. Whether the theory is 'biological' or 'psycho-analytical', it is speculative and the result of pseudo-authority based on a method not acceptable to the subject matter, dream and the dreamer. To the Muslims, dream also is a clear science deriving from Qur'an and the prophetic teaching recorded in our Hadith. In one of the greatest works on dreams by a famous Sufi, he distinctly defines three exact types of dream. He then separates false dreams into seven sections and true dreams into five sections. He specifies the significance of the time of the dream and the place of the dream (geographically) as well as the dreamer. He indicates what is required of the dream interpreter and the degree of exactitude this capacity may possess. He also gives instruction to the dreamer as to how he may prepare before sleep for the most rewarding true dream. All this is part of the sciences of Islam derived from our Book and the Sunna of our Prophet, blessings of Allah and peace be upon him.

Now if this science is unknown not only to the kafir but to many modern Muslims, imagine what ignorance exists about death itself, the process of death, and the behaviour expected of the dead person in what we call the Barzakh, or Interspace between physical demise and the Day of Rising and the Reckoning. If a Muslim dies unversed in the courtesies of death he will suffer in the same way that he would have suffered while on earth from not being versed in the courtesies of the living human being. Again, this matter does not submit to the extremely limited and inadequate disciplines of the so-called natural sciences. It is outside their domain. Knowledge of the after-death states is part of the science of Revelation for it concerns the Unseen. Thus it derives almost completely from the Prophets, and a small body of commentary on the matter has come from the great Sufis through unveilings they have received from the Lord of the Universe.

From the perspective of the science of Revelation it would not be acceptable to reduce the descriptive content of the after-death states to the realm of

myth, simply because built into the whole anthropological approach to the zone of what they call religion is a — quite metaphysical — claim to be examining it from a superior standpoint that is above the 'relativism' of the source of the myth geographically and historically. This magical standpoint which from the start declares itself superior to the material it is examining also lays down that what will be deduced from its ritual examination and analysis will invalidate the mythic material once it has seen the clear magical light of scientific method which reduces all that comes into its scope to the dust of primitivism and pre-scientific ignorance. A protective haze of imaginative empathy will bar the suspicious from recognising the destructive process that is anthropological method. Anthropology, itself a deep and anti-existential process, is basically the pseudo-science used to buoy up the present technological society and provide it with a protective historicity through 'proving' evolutionary theory not only at the biological level but the historical and social level. Anthropology is not the collection of findings of this pseudo-science but the method itself. This is why it is more clearly understood when examined as a false religion. Its priesthood are the experts, its temples the universities, its creed is 'progress', its faith is utopian, and its enemy is wisdom.

It is this utterly spurious but brilliantly intricate illusion-system that has barred millions of 'educated' Muslims, to say nothing of genuine seekers of knowledge among the kafirun, from access to the great body of wisdom books in Islam. It is significant that after two hundred years of scholarship by kafir scholars and 'orientalists' not one of the great collections of Hadith, or recorded sayings and actions of our Messenger Muhammad, peace and blessings of Allah be upon him, was translated into a European language. Yet a body of 'authoritative' studies emerged by European Jews and Christian scholars declaring to the academic world that they had examined these works and rejected them. It is only recently that European and American scholarship has been exposed to the critical work of selection and rejection to which the Muslims themselves submitted these texts before declaring them acceptable. Indeed the sifting, classifying and selection of the Hadith corpus is probably the greatest single achievement in recorded scholarship. If the total destruction of Islam as an organic social phenomenon was due to the imposition of the social and political patterning of the kafir colonial regimes on the defeated and occupied Muslims, then the almost complete erasing of the existential record — the Muslim man himself — was due to two things. Firstly,

the refusal to recognise the arabic script and the imposition of latin (Christian) script on the Muslims, and secondly the education of the young within the framework of an 'advanced' educational system. The result is now, two hundred years later, the almost complete annihilation of an educated — in the Muslim sense — human being among the Muslim community, and worse, the awed conviction that the only hope for Islam is to come up with something they call an 'Islamic education' which is merely a pathetic aping of the existing kafir framework with 'Islam' or their castrated version of it stuck on as 'religious studies' — a scheme utterly acceptable to the now delighted kafir and Christian intellectuals. At last their Muslim is no longer 'backward' or 'static' or 'fatalistic' or 'underdeveloped' or 'fanatical' — he is a dynamic, progressive, positivistic, developed, open-minded psychopath.

In our present situation two things are clear. This already short-lived technological civilisation is already on the road to collapse. The effect of the collapse will cause the greatest impact where the society is most 'advanced' and therefore the people are most dependent on the products of the machine-system. Where man still relies on the creation itself and his own hands working it, continuity remains possible. The other factor that is clear is that the vast majority of the human race — never having benefited from the technological period — will scarcely miss its demise. It is to these people, the poor and the blessedly under-developed societies that Islam will in the not-too-distant future address itself. It is to these people that the remaining Muslims can begin the process of education, true education. To us education is knowledge for life. Life is a journey which began before the creation of the phenomenal world, when every one of the sons of Adam was called before his Creator and asked — 'A lastu bi-rabbikum?' Am I not your Lord? Every self replied in the affirmative. This question and this answer are the vibrating sirr or secret at the heart of the human creature. It is this primal question that re-echoes in the human heart causing the tremendous restlessness on which all culture, human creativity and inner quest are based. From this initial encounter the human self journeys a seven-fold journey — from before-endless-time to post-endless-time. The next stage is in the world of arwah (plural of ruh) — from there we pass to the realm of the womb. Then comes the middle of the journey — life on earth, solid, actual, time-bound, a locus for action and intention, a meaning projected into an image. Then comes death which brings the next phase, the Barzakh, the interspace between the two great realms.

Now the tremendous metacosmic dimension of the self that has only intermittently broken in while 'alive' during dreams or visions begins to impinge with either terrifying or illuminating force. Then comes the next great phase — the gathering of the human race, the complete vision of the creational process and your own centrality to it, and your secret. Lastly the meaning-reality of the self is fulfilled and you are who you are. This is the Fire and this is the Garden. Beyond this realm at the Lote-tree of the Furthest Limit, that is the point after which form does not exist, all awareness is absorbed. The Lote-tree is a tree whose fruit causes swooning and ecstasy and yearning for the home-land. To eat of it is to be annihilated forever. In this lies the last of what may be spoken about. Beyond it is silence. The great sukun. Everything perishes except the Face of Allah.

The beginning of and re-vitalisation of the sciences of knowledge in Islam must begin with the recovery of a dynamic Iman in which belief in Angels and the Last Day and the Balance are real in a vivid cosmological sense and not in a literalist or simplistic manner. These matters are to us, the Muslims, our inner geography, no more, no less. Our worship, our lives and our dying remain for Allah, with whom no thing and no person, neither wali nor Prophet nor Angel may be associated.

Allah bless and give peace to our Lord Muhammad and his family according to the number of all created things.

'Abd al-Qadir as-Sufi
Rajab, 1396 Hijra —

THE FIRE AND THE GARDEN

Daqa'iqu'l-akhbar fi Dhikri'l-Jannati wa'n-Nar
by Imam 'Abd ar-Rahim ibn Ahmad al-Qadi
translated from the Arabic by
A'isha 'Abd ar-Rahman at-Tarjumana

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Merciful, the Compassionate — and may Allah bless Sayyidina Muhammad and his family.

*Say: Journey in the land, then behold how He originated creation —
then Allah causes the second growth to grow —
Allah — every single thing is in His power.
— The Noble Qur'an (29:20)*

Praise be to Allah who guided us to His Dīn which He perfected and which is pleasing to Him — and may Allah grant peace and blessings to His Prophet, Sayyidina Muhammad whom He elected and chose from His creation.

CONCERNING THE CREATION OF THE GREATEST RUH, AND IT IS
THE LIGHT OF OUR MASTER AND PROPHET MUHAMMAD, PEACE
AND BLESSINGS BE UPON HIM

It is related in Tradition that Allah-ta'ala created a tree with four branches and called it the Tree of Certainty (shajaratul-yaqin); then He created the Light of Muhammad in a veil of white pearl like the peacock and placed it on that tree. So the Light said "Subhanallah" (glory to Allah) on it for 70,000 years.

Then Allah created the Mirror of Life and it was placed to receive the Light. When the peacock looked in it, it saw its form as the most beautiful of forms and its shape as the most adorned. So it felt embarrassed before Allah-ta'ala and sweated. Six drops of sweat fell from it. So from the first drop Allah-ta'ala created Abu Bakr, may Allah be pleased with him; from the second 'Umar, may Allah be pleased with him; from the third 'Uthman, may Allah be pleased with him; from the fourth 'Ali, may Allah be pleased with him; from the fifth the Rose, and from the sixth the Cedar.

Then that Muhammadan Light prostrated five times, so those five prostrations became obligatory for us at appointed times, and so Allah-ta'ala made the five prayers obligatory for Muhammad and his community.

Then Allah-ta'ala looked at that Light again, and it sweated from modesty before Allah-ta'ala. From the sweat of its nose, Allah created the angels.

From the sweat of its face, He created the Throne, the Footstool, the Tablet of Forms, the Pen, the sun, the moon, the veils and the stars and what is in the heavens.

From the sweat of its breast, He created the prophets, the messengers, the 'ulama (men of knowledge), the martyrs, and the salihun (noble righteous ones).

From the sweat of its back, He created the Visited House, the Ka'ba, the Bayt al-Muqaddas, and the places of the mosques in this world.

From the sweat of its two eye-brows, He created the community of Muhammad, peace and blessings of Allah be upon him, of the mu'minun (trusting ones) and the Muslims, both men and women.

From the sweat of its ears, He created the arwah (spirits) of the Jews, Christians, Magians, and what resembles them of heretics, those who deny

Unity and the hypocrites.

From the sweat of its two feet, He created the earth from the east to the west and what is in it.

Then Allah-ta'ala said to that Light: "Look before you, O Light of Muhammad!" So it looked and saw a light before it and a light behind it and a light on its right and a light on its left, and they are Abu Bakr, 'Umar, 'Uthman and 'Ali, may Allah be pleased with them. Then that Light said "Subhanallah" for 70,000 years.

Then Allah created the light of the prophets from the Light of Muhammad, peace be upon him.

Then Allah looked at that light, and from it He created their arwah, that is, He created the arwah of the prophets from the sweat of Muhammad, peace be upon him, and He created the arwah of the communities of these prophets from the sweat of the prophets. That is to say, that the arwah of each community are created from the sweat of the ruh (spirit) of its prophet.

The arwah of the mu'minun of the community of Muhammad are created from the sweat of Muhammad, peace be upon him. So they said: "La ilaha illa'llah, Muhammadun rasulullah (There is no god but Allah, Muhammad is the Messenger of Allah)."

Then Allah created a candlestick of red carnelian, and its outside is seen from its inside. Then He created the form of Muhammad, peace be upon him, as His form in this world. So He placed it in this candlestick, and he stood in it as one stands in prayer. Then the arwah of the prophets did tawaf (circumambulation) around the Light of Muhammad, peace be upon him. Then they said "Subhanallah" and "La ilaha illa'llah" for 100,000 years.

Then Allah-ta'ala commanded all the arwah of creation to look at the form of Muhammad, and so they looked at it.

Whoever saw his head became a khalifa (ruler) and sultan among creatures; whoever saw his forehead became a just prince.

Whoever saw his eyes became one who preserves the Word of Allah-ta'ala; whoever saw his eyebrows became an artist.

Whoever saw his ears became one who listens and occupies himself with

that.

Whoever saw his cheeks became one who is muhsin (knowing) and has intellect.

Whoever saw his lips became a wazir (ruler).

Whoever saw his nose became a doctor and whoever saw his mouth became one who fasts.

Whoever saw his teeth became one who is beautiful of face among men and women.

Whoever saw his tongue became a messenger among sultans.

Whoever saw his throat became one who admonishes, gives good counsel and a mu'adhdhin (one who calls the prayer).

Whoever saw his beard became one who does Jihad (battle) in the Way of Allah.

Whoever saw his neck became a merchant.

Whoever saw his arms became a warrior with a sword; whoever saw his right arm became a cupper; whoever saw his left arm became an ignorant one.

Whoever saw his right palm became a money-changer and embroiderer; whoever saw his left palm became a corn measurer.

Whoever saw his hands became generous and dextrous. Whoever saw his left palm became a miser. Whoever saw the back of his right hand became a cook. Whoever saw the tips of the fingers of his left hand became a scribe; whoever saw the fingers of his right hand became a tailor. Whoever saw the fingers of his left hand became an ironsmith.

Whoever saw his breast became an 'alim (man of knowledge), noble and diligent (mujtahid); whoever saw his back became humble and obedient to the command of the Shari'a (the Road, obligations of Islam).

Whoever saw his sides became a ghazi (warrior).

Whoever saw his abdomen became one who does ruku (bowing) and sujud (prostration).


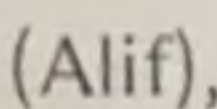

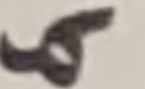
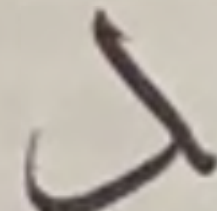
Whoever saw his feet became a hunter; whoever saw under his feet became a foot-soldier.

Whoever saw his shadow became a singer or one with a tunbur (mandolin).



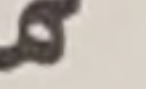

Whoever saw nothing became a Jew, Christian, Magian or kafir (one who rejects the Reality).

Whoever did not look at him at all became one who lays claim to sovereignty like the pharaohs and other kafirun.

Know that Allah-ta'ala commanded creation to do the prayer on the form of the name Ahmad and Muhammad.

So the standing is like the  (Ahmad)  (Alif),
 ruku is like the  (Ha),
 prostration is like the  (Mim),
 and sitting is like the  (Dal).

He created creation on the form of the name Muhammad, peace be upon him.

So the head is round like the first  (Mim),
 the two hands are like the  (Ha),
 the abdomen is like the second  (Mim),
 and the two feet are like the  (Dal).

None of the kafirun are burned in his form — rather their form is changed to the form of pigs and then the Fire burns them.

ON THE CREATION OF ADAM

Ibn 'Abbas, may Allah be pleased with him, said: "Allah-ta'ala created the body of Adam, peace be upon him, from the climates of this world. So his head is from the earth of the Ka'ba, his breast is from the quarters of the earth, his back is from the earth of India, his hands are from the earth of the east, and his feet are from the earth of the west."

In another transmission, Wahb ibn Munabbih said: "Allah-ta'ala created Adam, peace be upon him, from the seven earths. So, his head is from the first earth, his neck from the second, his breast from the third, his hands from the fourth, his back and abdomen from the fifth, his thighs and posterior from the sixth, and legs from the seventh.

In another transmission, Ibn 'Abbas, may Allah be pleased with him, said: "Allah-ta'ala created Adam, peace be upon him, so his head is from the earth of the Bayt al-Muqaddas, his face is from the earth of the Garden, his ears from the earth of Mount Sinai, his brow from the earth of Iraq, his teeth from the earth of al-Kawthar, his right hand with its fingers from the earth of the Ka'ba, his left hand from the earth of Persia, his feet and legs from the earth of India, his bones from the earth of the mountains, his genitals from the earth of Babel, his back from the earth of Iraq, his abdomen from the earth of Khorasan, his heart from the earth of Firdaws, his tongue from the earth of Ta'if, his eyes from the earth of the Water-basin."

Since his head is from the earth of the Bayt al-Muqaddas, it is the place of the intellect and discernment and articulation. Since his ears are from the earth of Mount Sinai, they are the place of hearing and good counsel. Since his brow is from Iraq, it is the place of prostration to Allah-ta'ala. Since his face is from the earth of the Garden, it is the place of beauty and adornment. Since his teeth are from al-Kawthar, they are the place of sweetness. Since his right hand is from the Ka'ba, it is the place of baraka (blessing) and aid in livelihood and generosity. Since his left hand is from Persia, it is the place of purification and removal of impurity. Since his abdomen is from Khorasan, it is the place of hunger. Since his genitals are from Babel, they are the place of lust, spite, and corruption. Since his bones are from the mountains, they

are the place of hardness. Since his heart is from Firdaws, it is the place of trust. Since his tongue is from Ta'if, it is the place of the Shahada (La ilaha illa'llah, Muhammadun rasulullah), supplication, and du'a (asking) to Allah.

He put nine gates in him: seven in his head: his two eyes, two ears, two nostrils and mouth; and two in his body: one in front and one behind. Allah made the five senses for him: seeing in the eyes, hearing in the ears, taste in the mouth, touch in the hands and smell in the nose.

It is said that when Allah wished to blow the ruh into Adam, peace be upon him, Allah ordered the ruh to enter him. It is said that the ruh entered through his brain. So it revolved in it for 200 years. Then the ruh descended to his eyes. So he looked at himself and saw dry mud. When it reached his ears, he heard the tasbih (glorifying) of the angels. Then it descended to his nose, so he sneezed. When the sneeze was over, the ruh descended to his mouth and tongue, and Allah-ta'ala prompted him to say: "Al-hamdu lillah!" (praise be to Allah). So He answered him: "Your Lord has shown mercy to you, O Adam (yarhamaka rabbuk)." Then the ruh descended to his breast, so he made haste to stand and could not. That is His Word, may He be exalted:

Man is ever hasty. (17:11)

When the ruh reached his belly, he wanted food. When the ruh was diffused through all his body, so he became flesh, blood, vein, and sinew. Then Allah clothed him in a garment of nails increasing every day in goodness and beauty. When he committed wrong action, Allah changed those nails to skin. Some remain at the ends of his fingers that he might remember that first state.

When Allah completed the creation of Adam, peace be upon him, and had blown the ruh into him, clothed him in the garments of the Garden and the Light of Muhammad shone in his face like the full moon, he was lifted on a couch and carried on the necks of the angels.

Then Allah-ta'ala said to them: "Circle the heavens with him on his couch so that he might see its wonders and what is in it and be increased in certainty."

The angels said: "Our Lord, we hear and obey."

So the angels carried him on their necks, and circled the heavens with him

for 100 years. Then Allah created a horse of pungent white musk. It was called Maymun, and it had two wings of pearl and coral. So Adam, peace be upon him, mounted it, and Jibril took it by the reins, and Mika'il, peace be upon him, was on its right, and Israfil, peace be upon him, on its left. So they circled all the heavens with him while he greeted the angels. So he said: "As-salamu 'alaykum," and they said: "Wa 'alaykumu's-salam."

So Allah-ta'ala said: "O Adam, this is your greeting and the greeting of the mu'minun of your posterity whoever they might be, until the Day of Rising."

CONCERNING THE ANGELS

Know that Allah-ta'ala created the four noble angels — Israfil, peace be upon him, Mika'il, peace be upon him, Jibril, peace be upon him, and Izra'il, peace be upon him. He placed the affairs of creatures and the management of all the universe in their hands. He made Jibril, peace be upon him, the Master of Revelation and the Message, Mika'il, peace be upon him, the Master of the rains and provisions, Izra'il, peace be upon him, the Master of the taking of arwah, and Israfil, peace be upon him, the Master of blowing on the Trumpet.

Ibn 'Abbas, may Allah be pleased with him, said that Israfil, peace be upon him, asked Allah-ta'ala to give him power over the seven heavens, so He gave it to him; and power over the seven earths, so He gave it to him; and power over the winds, so He gave it to him; and power over the mountains, so He gave it to him; and power over jinn and men, so He gave it to him; and power over the beasts, so He gave it to him. There are hairs and mouths and tongues covered by veils from under his feet to his head. Each tongue glorifies Allah-ta'ala with one thousand languages. From him Allah-ta'ala created a million angels which will glorify Allah until the Day of Rising. They are the Near Ones (muqarrabun) with Allah-ta'ala, the Bearers of the Throne and the Noble Scribes. They are in the form of Israfil, peace be upon him.

Every day Israfil looks at Jahannam (the Fire) three times and pleads. So he weeps and melts and becomes like the string of the bow, and he weeps very strongly indeed. Had not Allah prevented his tears, his weeping would have filled the earth, and it would have become like the flood of Nuh, peace be upon him. Part of his magnitude is that if all the waters of the oceans and rivers were poured on his head, not a drop would reach the earth.

As for Mika'il, peace be upon him, Allah-ta'ala created him five hundred years after Israfil, peace be upon him. From his head to his feet, he is covered in hairs of saffron and fragments of green chrysolite. On every hair are a million faces, and in each face are a million eyes and each eye weeps from mercy for those of the mu'minun who do wrong actions. In each face are a million mouths, and in each mouth a million tongues, and each tongue speaks a million languages, and each tongue says: "I seek pardon from Allah-ta'ala for

the mu'minun and the wrong-doers." From each eye fall 70,000 teardrops, and Allah-ta'ala creates an angel from each drop in the form of Mika'il, peace be upon him, and they glorify Allah until the Day of Rising. Their names are the karrubiyun and they are the helpers of Mika'il, peace be upon him, and they are entrusted with the rains, plants, provisions, and fruits. Each thing in the oceans, the fruits on the trees, and the plants on the earth, has an angel entrusted with it.

As for Jibril, peace be upon him, Allah-ta'ala created him five hundred years after Mika'il, peace be upon him. He has one thousand six hundred wings. There are hairs of saffron from his head to his feet, and the sun is between his eyes. On each hair is the like of the moon and stars. Every day he enters the Sea of Light three hundred seventy times. When he comes out, a million drops fall from each wing, and Allah-ta'ala creates an angel from each drop in the form of Jibril, peace be upon him, and they will glorify Allah-ta'ala until the Day of Rising. They are the ruhaniyun.

The form of the Angel of Death is exactly like that of Israfil, peace be upon him, with faces, tongues, wings, might and power — no more and no less.

CONCERNING THE ANGEL OF DEATH

In a Tradition of the Prophet, peace be upon him, it is related that when Allah created the Angel of Death, He veiled him from creatures with a million veils. His magnitude is greater than the heavens and earths. Had the water of the seas and rivers fallen on his head, not a drop would have fallen on the earth. The east and the west of this world are like a table in his hands upon which everything has been placed, and then is set before a man that he might eat from it; so he eats what he wants of it. For that reason, the Angel of Death turns this world about as a man turns a dirham in his hand.

He holds 70,000 chains. The length of each chain is one thousand years. The angels do not go near him, nor do they know his place nor hear his voice. They do not perceive his state, nor the length of his existence.

Allah-ta'ala created Death and gave the Angel of Death power over it.

The Angel of Death said: "O Lord, what is Death?"

So Allah-ta'ala commanded that the veils be lifted so that the Angel of Death might see it.

So Allah-ta'ala said to the angels: "Stand and look at this Death." So all the angels stood together.

Allah-ta'ala said to it: "Fly over them!"

So it spread all its wings and opened all its eyes. When it flew, the angels looked at it and fell down unconscious for one thousand years.

When they awakened, they said: "Our Lord, have You created any more powerful than this?"

Allah-ta'ala said: "I have created it and I am more powerful than it, and every creature will taste of it."

Then Allah-ta'ala said: "O Izra'il, take it! I have given you power over it."

He said: "My God, by what power shall I take it? For it is more powerful than me." Then he took it, and it grew still in his hand.

So Death said: "O Lord, grant me permission to call out in the heavens one time!"

So He gave it permission.

So it cried out with the highest of voices: "I am Death who parts every lover! I am Death who parts children and mothers! I am Death who parts husband and wife! I am Death who parts brother and sister! I am Death who

puts houses and castles in ruin! I am Death who fills the graves! I am Death who seeks you and overtakes you, even if you are in a strong tower. There is no creature but that he tastes me!"

When Death comes to a kafir, hypocrite, or wretched one, he comes down on him with the Angels of Punishment beside him. They are black of face and green-eyed. They have a garment of punishment with them. They sit far from him until the Angel of Death comes.

When the Angel of Death comes, he stands before him in a fearful form. Then the nafs (self-form) of that person says: "Who are you and what do you want?"

He says: "I am the Angel of Death who will bring you out of this world and make your son an orphan, your wife a widow, and your property inherited among your heirs whom you did not love in your lifetime. You did not advance good for yourself, nor for the next life. I have come to you today to take your ruh."

When the person hears this, he will turn his face to the wall, and he will see the Angel of Death standing there before him. So he will turn his face to the other side and see the Angel of Death standing before him.

So the Angel of Death will say: "Don't you recognize me? I am the Angel of Death who took the ruh of your parents while you were looking at them, yet you were of no use to them. Today I will take your ruh so that your sons and relatives and friends might see and take counsel from you today. I am the Angel of Death. In previous centuries, I have annihilated those who were more powerful than you and who had more property and more sons."

Then the Angel of Death says to him: "How did you see this world?"

He says: "I saw it as cunning and deceitful."

Then Allah-ta'ala will create the world in the form of a woman. The world will say: "O rebellious one! Are you not ashamed that you did wrong in the world and did not prevent your nafs from acts of rebellion? You sought me and I did not seek you. You did not distinguish between halal (lawful) and haram (forbidden). Did you think you would not be parted from the world? I am free of you and your deeds!"

He will see his property fallen into the hands of another. So the property will say: "O rebel, you gained me without right and did not spend of me or give sadaqa (alms) with me to the poor and wretched. Today I have fallen

into the hands of another. That is His Word, may He be exalted:

The Day when neither wealth nor sons shall profit except for him who comes to Allah with a sound heart. (26:88)

So he says:

Return me: perhaps I shall do righteousness in what I forsook. (23:99)

So Allah-ta'ala says:

When their term comes, they shall not put it back by a single hour nor put it forward. (10:49)

Then he takes his ruh; if he is a mu'min, in happiness, and if he is a kafir or hypocrite, in misery, by His Word, may He be exalted:

No, indeed, the book of the libertines is in Sijjin. (83:8)

ON THE STATES OF THE ANGEL OF DEATH AND HOW HE IS GARBED

It is mentioned in the Kitabu's-Suluk by Muqatal ibn Sulayman that the Angel of Death has a seat in the seventh heaven. It is also said that it is in the fourth. Allah-ta'ala created it from light. He has 70,000 feet and 4,000 wings. All of his body is filled with eyes and tongues. Every creature among men and birds and that which is in possession of a ruh has a face, ear, eye, and hand on his body. The quantity is equal to the number of men. So the ruh is taken by that hand and he looks by the face which belongs to him. For that reason, the ruh of creatures is taken in every place. When someone dies in this world, his form goes from his body.

It is said that he has four faces: one before him, one on his head, one on his back, and one under his feet. So he takes the arwah of the prophets and messengers from the face on his head, and the arwah of the kafirun from the face on his back, and the arwah of the jinn from the face under his feet, and the arwah of the mu'minun from the face on his front.

One of his two feet is on the Bridge of Jahannam and the other is on the Seat in the Garden. It is said of his magnitude that were the water of all the seas and rivers poured on his head, not a drop would fall on the earth. It is said that if Allah-ta'ala put all the world near the Angel of Death, it would be like a table placed before a man so that he might eat what he likes of it. So the Angel of Death turns the world of creatures about as a man turns a dirham.

It is said that the Angel of Death only descends on prophets and messengers, and that he has a khalifa for taking the arwah of wild and domestic beasts.

It is said that when Allah-ta'ala annihilates His creation of men and others, all these eyes which are in his body will be annihilated. Eight creatures will remain. It is said that they are Israfil, Mika'il, Jibril, and Izra'il, and the four bearers of the Throne.

As for the knowledge of the End of Terms, when the transcript of death and illness for the slave comes to the Angel of Death, he says: "My God, when shall I take the ruh of the slave, and in what form shall I lift it?"

He, may He be exalted, says: "O Angel of Death, this is the knowledge of My Unseen. None has knowledge of it except Me, but I will inform you of the

arrival of his time, and make signs for you that you will understand. The angel who is in charge of their breaths and deeds will come to you and say: 'The breath of so-and-so is finished.' The one who is in charge of his provisions and deeds will say: 'His provision is finished and his deeds as well.' If he is among the happy, you will see his name (which is written on his scroll which the Angel of Death has) with a line of white light around it. If he is among the wretched, you will see around it a black line." The knowledge of that is not completed for the angel until a leaf falls on him from the tree which is below the Throne, and the name of the one about to die is written on the leaf. Then the angel takes his ruh.

It is related from Ka'b al-Ahbar that Allah-ta'ala created a tree under the Throne. On it are leaves the same number as there are creatures. When the term of the slave is over and forty days of his life remain to him, his leaf falls in the rooms of Izra'il, peace be upon him. By that he knows that he is commanded to take the ruh of its owner. After that he is called dead in the heavens while he is alive on the face of the earth for forty days.

It is said that Mika'il, peace be upon him, descends with a scroll to the Angel of Death from Allah, and on it is written the name of the one whose ruh he is commanded to take and the place in which the ruh is to be taken and the cause of its being taken.

Abu'l-Layth, may Allah be pleased with him, mentioned that two drops fall from below the Throne on the name of its owner. One is green and the other white. If the green drop falls on the name, he knows that he is wretched; if the white drop falls on the name, he knows that he is happy.

As for the knowledge of the place in which he will die, it is said that Allah-ta'ala created an angel entrusted with every one born. He is called the Angel of the Wombs. When one to be born is created, he is commanded to register in the drop which is in the womb of the mother where in the dust of the earth he will die. So the slave becomes a corpse and changes and returns to the place his earth was taken from. So he dies in it. His Word, may He be exalted, indicates this:

Say: Even if you had been in your houses,

*those for whom slaying was appointed
would have sallied forth to their last couches. (3:154)*

On this is the tale of how the Angel of Death appeared in the first age, and one day went into Sulayman, peace be upon him. So he began to look at a youth there, and the youth trembled.

When the Angel of Death was gone, the youth said: "O Prophet of Allah! I want you to order the wind to carry me to China."

So he, peace be upon him, commanded the wind, and it carried him to China.

So the Angel of Death returned to Sulayman, peace be upon him, and Sulayman asked him why he had looked at the youth.

He said: "I was commanded to take his ruh that day in China, and I saw him with you and was amazed at that."

So Sulayman told him the story and how the youth had asked him to command the wind to carry him to China.

The Angel of Death said: "I took his ruh that day in China."

In another Tradition it says that the Angel of Death has helpers before him who undertake the taking of arwah.

There is a tale that a man said: "O Allah, forgive me and the Angel of the Sun!" So the angel asked permission of his Lord to visit him.

The Angel of the Sun went down to him and said: "You did much du'a for me, so what do you need?"

He said: "I require that you convey me to your place, for I want to ask the Angel of Death to tell me when my term is near."

So he conveyed him there and set him on his place on the sun. Then he went to the Angel of Death and told him that a man had said in every prayer: 'O Allah, forgive me and the Angel of the Sun!' "So he asked me to ask you to tell him when his term is near, so that he might prepare for it."

The Angel of Death looked in his book and said: "How far your friend is from great concern! He will not die until he sits in your place on the sun!"

He said: "He has sat in my place on it."

The Angel of Death said: "He died when we were told that, and they know not."

The Prophet, peace be upon him, said in a Tradition: "The terms of all beasts are in dhikr of Allah-ta'ala. If they abandon dhikr'ullah, Allah takes their arwah. The Angel of Death has nothing to do with that."

It is said that it is Allah-ta'ala who takes the arwah, but He ascribes that to the Angel of Death as murder is ascribed to the murderer and death to sicknesses. His Word, may He be exalted, indicates that:

Allah takes the selves at the time of their death, (39:42)

and Allah knows best.

CONCERNING THE ANSWER OF THE RUH

It says in Tradition that when the Angel of Death wishes to take the ruh of the mu'min, it says: "I will not obey you for you are not commanded to do that."

The Angel of Death says: "I am commanded to do that."

So the ruh will demand a token and proof of him and says: "My Lord created me and put me in my body. You had nothing to do with that, and now you want to take me."

So the Angel of Death returns to Allah, and Allah-ta'ala says: "Take the ruh of My slave."

So the Angel of Death says: "My God, Your slave says such-and-such and demands proof of me."

So Allah-ta'ala says: "The ruh of My slave spoke truly." Then Allah-ta'ala says: "O Angel of Death, go to the Garden and take an apple and on it is My sign. Show it to the ruh of My slave."

So the Angel of Death goes to the Garden and takes an apple, and "Bismillahi'r-Rahmani'r-Rahim" is written on it. So when he shows it to the ruh of the slave, it goes forth with joy and taste and purity.

CONCERNING THE ANSWERS OF THE LIMBS

It is reported that when Allah-ta'ala wants the ruh of the slave, the Angel of Death comes before his mouth to take his ruh. Dhikr comes from his mouth, so it says: "There is no way for you from this side, while his tongue continues in dhikr of my Lord."

So the Angel of Death returns to Allah-ta'ala and says: "O Lord, Your slave said such-and-such."

So Allah-ta'ala says: "Take it from another way."

So he comes before the hand while sadaqa is going out. It says: "There is no way for you. He did much sadaqa with me and touched the heads of orphans and wrote with the pen and struck the necks of kafirun with the sword."

Then he comes to the foot, and it says: "There's no way for you before me, for he walked with me to the community prayer, 'ids (feast-days), and sessions of knowledge and learning."

Then he comes to the ear, and it says: "There's no way for you before me, for he heard Qur'an, the adhan (call to prayer), and dhikr."

Then he comes to the eyes, and they say: "There's no way for you before us, for he looked with us at Qur'ans and the faces of the 'ulama, parents, and the salihun."

So the Angel of Death goes to Allah-ta'ala and says: "O Lord, Your slave says such-and-such."

So Allah-ta'ala says: "O Angel of Death, write My Name on your palm and show it to the ruh of My slave that he might see it."

So he goes out and writes the Name of Allah on his palm, and shows it to the ruh of the slave. So the ruh answers it, and the Angel of Death brings out the ruh of the slave by the baraka of His Name. So the bitterness of the struggle goes from him. How can the horrid punishment not go from him? The Name of Allah is written on their breasts by His Word, may He be exalted.

*He whose breast Allah has expanded to Islam,
so he walks in a light from his Lord. (39:22)*

So won't the punishment and terrors of the Rising go from him?

Tradition relates of five things which are deadly poisons and five others which

are their remedy. This world is poison, and doing-without is its cure; property is poison and Zakat (almsgiving) is its cure; speech is poison and dhikr'ullah is its cure; all life is poison and obedience is its cure; the whole year is poison and the month of Ramadan is its cure.

It is related in Tradition that when the slave is in the death-struggle, a cry comes from before the Merciful: "Let him rest an hour!" When the ruh reaches the breast, he says: "Let him rest an hour," and also when it reaches the knees and navel. When it reaches the throat, a call comes: "Let him be, so that his limbs may bid farewell to each other, and that his eyes may bid farewell." So it says in farewell: "As-salamu 'alaykum until the Day of Rising," and it is likewise with the ears, hands, and feet. The ruh bids farewell to the nafs.

We seek refuge with Allah from the farewell of iman (faith) to the tongue, and we seek refuge with Allah from the farewell of gnosis to the heart! So the hands and feet remain without movement, the eyes without sight, the ears without hearing, and the body without ruh. If the tongue remains without iman and the heart without gnosis, what is the state of the slave in the grave? He sees no one — neither father and mother nor sons nor brothers nor friends nor bed nor veil. So if he does not see a noble Lord, he has acquired great loss. The Imam Abu Hanifa said: "The time when iman is most often taken away from the slave is in the death struggle." May Allah preserve us and you from the removal of iman!

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are their remedy. This world is poison, and doing-without is its cure; property is poison and Zakat (almsgiving) is its cure; speech is poison and dhikr'ullah is its cure; all life is poison and obedience is its cure; the whole year is poison and the month of Ramadan is its cure.

It is related in Tradition that when the slave is in the death-struggle, a cry comes from before the Merciful: "Let him rest an hour!" When the ruh reaches the breast, he says: "Let him rest an hour," and also when it reaches the knees and navel. When it reaches the throat, a call comes: "Let him be, so that his limbs may bid farewell to each other, and that his eyes may bid farewell." So it says in farewell: "As-salamu 'alaykum until the Day of Rising," and it is likewise with the ears, hands, and feet. The ruh bids farewell to the nafs.

We seek refuge with Allah from the farewell of iman (faith) to the tongue, and we seek refuge with Allah from the farewell of gnosis to the heart! So the hands and feet remain without movement, the eyes without sight, the ears without hearing, and the body without ruh. If the tongue remains without iman and the heart without gnosis, what is the state of the slave in the grave? He sees no one — neither father and mother nor sons nor brothers nor friends nor bed nor veil. So if he does not see a noble Lord, he has acquired great loss. The Imam Abu Hanifa said: "The time when iman is most often taken away from the slave is in the death struggle." May Allah preserve us and you from the removal of iman!

CONCERNING HOW SHAYTAN TAKES AWAY IMAN

It is related in Tradition that Shaytan, may Allah curse him! comes and sits at the head of the slave and says to him: "Leave this Dīn and say 'two gods' so that you will be saved from this calamity!" When the matter is thus, the danger is strong and fear is great. You must weep and supplicate and make the night alive with much ruku and sujud so that you will be saved from the punishment of Allah-ta'ala.

Abu Hanifa was asked: "What wrong action is the most fearful for the taking away of iman?"

He answered: "Abandoning gratitude for iman and abandoning fear of the Seal and injustice to slaves." So whoever has these three qualities in his heart generally leaves the world a kafir unless happiness reaches him.

It is said that the harshest state of the dead is thirst and a burning liver. At that time, Shaytan finds an opportunity to remove the iman of the mu'min by the force of his thirst at that moment. So Shaytan comes to his head with a glass of water and moves the glass towards him. The mu'min says: "Give me some water," and he does not know that he is Shaytan.

So he says: "Say: 'No one formed the universe,' and I will give it to you." If he is one of the happy, he will not answer.

Then Shaytan comes to his feet and moves the glass towards him. The mu'min says: "Give me some water."

So he says: "Say that the Messenger, peace be upon him, lied, and I will give you some of it."

If he is among the wretched, he will answer that because he has no patience with thirst. So he leaves the world a kafir. We seek refuge with Allah. If he is among the happy, he will refuse to speak and will meditate on what is before him.

It is related that when the time of death came to Abu Zakariya az-Zahid, his friend came to him while he was in the agony of death and told him to say the good words: "La ilaha illa'llah, Muhammadun rasulullah," and he refused and he said it to him again, and he refused, and he said it to him a third time and he said: "I will not say. . ." Then he fainted on his friend.

When Abu Zakariya came to after an hour, he opened his eyes and said: "Did you say anything to me?"

They said: "Yes, we presented the Shahada to you three times and you refused twice, and the third time you said: 'I will not say. . .'"

So Abu Zakariya said: "Iblis came to me with a glass of water and stood at my right side and shook it. He said to me: 'Have you need of water?' I said: 'Yes.' He said: 'Say that 'Isa is the son of Allah.' So I refused. Then he came before my feet and said the same. The third time he said: 'Say: "La ilaha" (there is no god).' I said: 'I will not say. . .' so he threw the glass on the ground and fled. I replied to Iblis, not to you. So I testify, La ilaha illa'llah (there is no god but Allah), and I testify that Muhammad is His slave and Messenger."

Like this story, related from Mansur ibn 'Ammar: "When death draws near the slave, his estate is divided into five: property to his heirs, ruh to the Angel of Death, flesh to the worms, bones to the earth, good deeds to his adversaries, and the removal of iman to Shaytan." Then he said: "If the heirs go off with the property, it is all right. If the Angel of Death goes off with the ruh, it is all right. If the worms go off with the flesh, it is all right. If the earth goes off with the bones, it is all right. If the adversaries go off with the good deeds, it is all right. O would that Shaytan did not go off with iman at death, for it is a separation from the Dīn! The separation of the ruh from the body is not separation from the Lord. It is a separation whose loss is not perceived after it."

CONCERNING THE SHOUTS

It is related in Tradition that when the ruh is separated from the body, there are three shouts from the sky: "O son of Adam, have you left the world or has the world left you? Did you gather the world or did the world gather you? Did you kill the world or did the world kill you?"

When he is placed before the one doing the ghusl (washing) of the body, there are three shouts: "O son of Adam, where is your strong body? How weak you are! Where is your eloquent tongue? How silent you are! Where are your beloveds? How alone you are!"

When he is placed in the shroud, there are three shouts: "O son of Adam, you have gone on a long journey without provision! You have left your home and will not return. You have left a horse and will not ride his like, and you are going to a very terrible house!"

When he is carried in the funeral, there are three shouts: "O son of Adam, Tuba (a tree of blessing in the Garden) is yours if you were repentant! Tuba is yours if your works were good! Tuba is yours if your companion was the pleasure of Allah-ta'ala! Woe to you if your companion is the wrath of Allah!"

When the prayer occurs, there are three shouts: "O son of Adam! You will see every deed you did at once! If your deed was good, you will see it as good. If it was error, you will see it as error!"

When the bier is on the edge of the grave, there are three shouts: "O son of Adam, what have you stored up in prosperity for this ruin? What have you earned in wealth for this poverty? What have you carried in light for this darkness?"

When he is in the grave, there are three shouts: "O son of Adam! You were laughing on my back, and now you weep inside of me! You were joyful on my back, and now you are sad inside of me. You spoke on my back, and now you are silent inside of me."

When the people turn away from him, Allah-ta'ala says: "O My slave, you are alone and on your own. They have left you in the darkness of the grave. You rebelled against me for their sake and for your wife and children, yet I will show mercy to you today with a mercy that will amaze the creatures. I am more compassionate to you than the mother is to her child."

CONCERNING THE STATE OF THE EARTH AND THE GRAVE

Anas ibn Malik, may Allah be pleased with him, said: "Every day the earth cries out ten words: "O son of Adam! You run on my back and your end is inside of me. You rebel on my back and you will be punished inside of me. You laugh on my back and you will weep inside of me. You eat what is haram on my back, and the worms will eat you inside of me. You gather what is haram on my back and you will dissolve inside of me. You swagger on my back and you will be humble inside of me. You walk happily on my back and you will fall in sorrow inside of me. You walk in the light on my back and you will sit in darkness inside of me. You walk with others in groups on my back and you will sit alone inside of me."

It is related in Tradition that every day the grave cries out three times: "I am the house of isolation and loneliness and scorpions and snakes! I am the house of darkness! I am the house of worms! What have you prepared for me?"

It is said that every day the graves call out five times: "I am the house of isolation, so make your close companion the reading of the Qur'an! I am the house of darkness, so illuminate me with the night prayer. I am the house of earth, so work for your bed which is performing right actions. I am the house of vipers, so carry the antidote, and it is: 'Bismillahi'r-Rahmani'r-Rahim' and the shedding of tears. I am the house of the questioning of Munkar and Nakir, so do much saying of 'La ilaha illa'llah, Muhammadun rasulullah' on my back so that you might be able to answer them."

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CONCERNING THE CRY OF THE RUH AFTER DEPARTURE

It is reported that A'isha, may Allah be pleased with her, said: "I was sitting cross-legged in the house when the Messenger of Allah, peace be upon him, came in. He greeted us and I wanted to stand up for him as was my habit when he entered. So he said, peace be upon him: 'Sit down. You don't have to stand up, O Mother of the muminun.'

So the Messenger of Allah sat down, put his head on my lap and went to sleep on his back. So I began to look for white hairs in his beard and I saw nineteen white hairs. So I thought of myself and said: 'He will leave this world before me and the community will be without a prophet.' So I wept until the tears of my eyes rolled down my cheeks and fell onto his face.

So he awoke from his sleep and said: 'Why are you weeping, O Mother of the muminun?'

So I related the story to him. He said: 'What is the hardest state for the dead man?'

I said: 'Tell me, O Messenger of Allah.'

He said: 'No, you say.'

I said: 'There is no harder state than the time when he leaves his home and his children grieve after him, saying: "Alas for the father and the mother!" and the father says: "Alas for the son!"'

So he said: 'That is hard, and what is harder than it?'

I said: 'There is no harder state for the dead man than when he is placed in his grave and the earth covers him, and his relatives, sons and beloveds go from him and commend him to Allah-ta'ala with his deeds; and so Munkar and Nakir come to him in his grave.'

He said: 'O Mother of the muminun, what is harder than that for the dead?'

I said: 'Allah and His Messenger know best.'

He said: 'O A'isha, the hardest state for the dead is when the ghasil enters his home to wash him. The ring of youth is removed from his fingers and the bridal shirt is removed from his body, and the turban of the shaykhs and the fuqaha' (those who are learned in the law) is removed from his head that he might be washed. Then his ruh cries out when it sees him naked with a voice that all creatures except jinn and men will hear, saying: "O Ghasil! By Allah, I ask you to remove his clothes with gentleness! For I have just rested

from the pull of the Angel of Death!"'

When the water strikes him, it shouts: "O Ghasil! By Allah, do not make your water hot or cold on him, for my body is burnt by the removal of the ruh."

When they wash him, the ruh says: "By Allah, O Ghasil! Do not touch me with force, for my body is wounded by the departure of the ruh!"

When they finish the washing and put him in his shroud and tie his feet, it cries: "O Ghasil! By Allah, do not tie the shroud at my head until I see the faces of my people, my children and relatives. For this is the last time I will see them, since today I am parted from them and will not see them until the Day of Rising."

When the dead one is carried from the house, it cries: "By Allah, O assembly! Do not hasten with me so that I might bid farewell to my house, people, relatives, and property." Then it cries: "By Allah, O assembly! I have left my wife a widow, so you must not harm her, and my sons are orphans, so you must not harm them, for today I leave my house and will not return to them ever again."

When he is placed on the bier, it says: "By Allah, O assembly! Do not hasten with me, so that I might hear the voices of my people, my sons and my relatives, for today I am parted from them until the Day of Rising."

When he is carried on the bier and they have gone three steps with it, it cries with a voice that everything except man hears, and the ruh says: "O my beloveds, O my brethren, O my sons! Do not let the world deceive you as it deceived me! Do not let time play with you as it played with me, and consider me, for I leave what I gathered for my heirs, and they do not bear any of my errors, and Allah-ta'ala will call me to account for the world while you are listening to it, and you will not call on me."

When they do the jinaza (funeral) prayer and some of his people and friends go from the place of the prayer, it says: "By Allah, my brothers! I know that the dead are forgotten among the living, but do not forget me this quickly, even before you bury me, so you may look at my place! O brothers! I know the face of the dead is colder than bitter frost in the hearts of the living, but do not go back so quickly!"

When they place him in the grave, it says: "By Allah, O heirs! I gathered much wealth from the world and left it to you, so remember me for much of your good. I taught you Qur'an and adab (behaviour), so do not forget me in

your du'a."

There is a story of Abu Qalaba, may Allah be pleased with him; it is related that he dreamt that the graves were rent open and their dead came out and sat on the edges of the graves. Each of them had a plate of light in his hands. Among them he saw one of his neighbours who had no light in his hands. So he asked him: "What is it with you that I do not see a light in your hands?"

The dead man said: "Those have sons and friends conveying good to them and giving sadaqa for their sake. That light is from what they have conveyed to them. I have a son who is not salih (righteous), and does not make du'a for me nor give sadaqa for my sake. For this reason, I have no light, and I am ashamed before my neighbours."

When Abu Qalaba awoke, he called the son and told him what he had seen. So the son said: "I repent before you, and I will never return to what I was doing." So he occupied himself with obedience and du'a and sadaqa on his father's behalf.

After some time, Abu Qalaba saw that grave in another dream, and he saw a light in that man's hands which was brighter than the sun and greater than the light of his companions. So that man said to him: "O Abu Qalaba, may Allah recompense you with good! I have been saved from shame before my neighbours!"

It is related that the Angel of Death came in to a man in Alexandria. He said: "Who are you?"

He said: "I am the Angel of Death." So the flesh of the man's shoulder-blades shook violently. The Angel of Death said: "What is this which I see?"

He said: "Fear of the Fire."

So he said: "Shall I write a word for you by which you will be saved from the Fire?"

He said: "Yes."

So he called for paper and wrote on it: "Bismillahi'r-Rahmani'r-Rahim." He said: "This is your exemption from the Fire."

A gnostic heard a man reciting "Bismillahi'r-Rahmani'r-Rahim," so he said: "The name of the Beloved is in this, so how great a seeing it is!" Then he said: "People say that the world is not worth one-sixth of a dirham (one danaq)

with the Angel of Death; I say that the world is not worth a danaq *without* the Angel of Death, because he joins the lover to the Lover."

CONCERNING THE MISFORTUNE OF THE DEAD

It is related in Tradition that whoever is struck by misfortune and rends his garment or beats his breast, it is as if he took a spear and made war against Allah-ta'ala. The Prophet, peace be upon him, said: "Whoever blackens his door or garment in misfortune or puts black on his door or breaks a tree or cuts off hair, for every hair a house will be built for him in the Fire. Allah-ta'ala will not accept expenditure nor justice from him as long as this black is on his door. Allah will make his grave narrow for him, and make his reckoning hard. Every angel in the heaven and earth will curse him and write for him one thousand errors. He will stand in his grave naked. Whoever rends his pockets because of loss, Allah will rend his Dīn. Whoever slaps his cheeks or lacerates his face, Allah-ta'ala will make the vision of His Noble Face haram to him."

It is related in Tradition that when a son of Adam dies and shouts are raised in his house, the Angel of Death stands at the door of the house and says: "What is this shouting of these people all about? By Allah, I have not decreased the life of any of you nor your provision. I have not wronged any of you. If the shouting is because of me, I am a commanded slave. If it is because of the dead one, he is conquered. If it is because of Allah-ta'ala, you are ignorant of Allah-ta'ala. By Allah, I will return to you again and again!"

CONCERNING WEEPING FOR THE DEAD

Abu'l-Layth, may Allah have mercy on him, said: "Loud lamentation is haram, but there is no harm in weeping for the dead; and patience is better."

Allah-ta'ala said:

*Surely the patient will be paid their wages in full
without reckoning. (39:10)*

It is related that the Prophet said: "The curse of Allah and all the angels and people is upon the female wailer and those around her who listen to her."

It is said that when Hasan bin Hasan bin 'Ali died, his wife remained on his grave for a year. When the year was up, the scales were raised. So they heard a voice from one side of the grave saying: "Have you found what you lost?" And they heard a voice on the other side: "Rather, you have behaved yourself badly." So they went away.

It is related that when the Prophet's son Ibrahim, peace be upon him, died, the eyes of the Prophet wept, peace and blessings be upon him. So 'Abdur-Rahman ibn 'Awf said to him: "O Messenger of Allah, did you not forbid us weeping?"

He said, peace be upon him, "Rather I forbade you two profligate foolish sounds: they are the voice of loud lamentation and singing, and the lacerating of faces and rending of pockets — but *this* is a mercy which Allah has put in the hearts of the merciful." Then he said, peace be upon him: "The heart is sad and the eye weeps."

It is related from Wahb bin Kaysan, may Allah be pleased with him, that 'Umar saw his wife weeping for the dead, so he forbade her. The Prophet, peace be upon him, said: "Let her be, O Abu Ja'far, for the eye weeps and the self is afflicted and the pact is new."

CONCERNING PATIENCE IN MISFORTUNE

It is related from Ibn 'Abbas, may Allah be pleased with him, that the Prophet, peace be upon him, said: "The first thing which the Pen wrote in the Preserved Tablet of Forms by the command of Allah-ta'ala was: 'I am Allah. There is no god except Me alone. Muhammad is My slave and Messenger and the best of My creation. Whoever submits to My decree and has patience with My testing and shows gratitude for My blessings, I will write him as a siddiq (truthful) and raise him up with the siddiqun on the Day of Rising, and I will make him enter the Garden. Whoever does not submit to My decree and does not have patience with My testing and does not show gratitude for My blessings, he departs from under My heaven and seeks a Lord other than Me.' "

The Faqih, may Allah be pleased with him, said: "Patience in trial and dhikr'ullah in misfortune is part of what is obligatory for man, for when he mentions Allah at that time, it is contentment with the decree of Allah and aversion to Shaytan."

'Ali ibn Abi Talib, may Allah ennoble his face, said: "Patience has three aspects: the first is patience in obedience, the second is patience in rebellion, and the third is patience in misfortune. Allah gives one hundred grades of what is between heaven and earth to whoever is patient in obedience. On the Day of Rising, Allah-ta'ala gives six hundred grades of what is between heaven and earth to whoever is patient in rebellion. Allah will give a reward without reckoning to whoever is patient in misfortune."

CONCERNING THE DEPARTURE OF THE RUH FROM THE BODY

It is related in Tradition that when the slave is in the death struggle, his tongue is stopped, and four angels come to him. The first says: "As-salamu 'alaykum. I am entrusted with your provision. I have flown throughout the earth, east and west, and have not found any morsel of your provision at this hour."

Then the second enters and says: "As-salamu 'alaykum. I am entrusted with your drink of water and other drinks. I have flown east and west, and have not found any drink of water for you at this hour."

Then the third enters and says: "As-salamu 'alaykum. I am entrusted with your breaths, I have flown east and west and not found one breath for you."

So the fourth angel enters and says: "As-salamu 'alaykum. I am entrusted with your term, I have flown east and west throughout the earth, and I have not found one hour for you."

Then the Noble Scribes enter on his right and on his left. The one on his right says: "As-salamu 'alaykum. I am entrusted with your right actions." So he brings out a white page and spreads it before him and says: "Look at your deeds." So he is happy and rejoices.

The one on his left says: "As-salamu 'alaykum. I am entrusted with your wrong actions." So he brings out a black page and spreads it before him and says: "Look at it." So his sweat pours down, and he looks right and left for fear of reading the page. The angel insists and puts it down on his pillow and goes.

Then the Angel of Death enters, and on his right are the Angels of Mercy and on his left the Angels of Punishment. Among them are those who pull out the ruh, those who wrest it away, and those who are brisk. When it reaches the throat, the Angel of Death takes his ruh. If he is among the people of happiness, he calls the Angels of Mercy. If he is among the people of misery, he calls the Angels of Punishment. So the angels take the ruh and ascend with it to the Presence of the Lord of the Universe. If he is among the people of happiness, Allah says: "Return it to its body that it might look at what is left behind of its body."

So the angels descend with the ruh and place it in the middle of the house so he sees who is grieved for him and who is not, and he cannot speak. When the bier fills his grave, Allah-ta'ala commands the ruh to return to his body as

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it was in the world.

Variants differ here: some say He puts the ruh in his body as he sits in his grave and is questioned, and some say the questioning is put to the ruh without his body; some say that the ruh enters the body in the breast, and others say it is between the body and the shroud. There is nothing to any of this. The sound view with the people of knowledge is that the slave acknowledges the punishment of the grave and does not occupy himself with its quality.

The Faqih, may Allah have mercy upon him, said: "Whoever wishes to save himself from the punishment of the grave must cling to four things and avoid four things. The four he must cling to are: preservation of the prayer, sadaqa, reading Qur'an and much tasbih. These four illumine the grave and make it wide. As for the four he must avoid, they are: lying, treachery, slander and urine on the body."

The Prophet, peace be upon him, said: "Avoid drops of urine, for most of the punishment of the grave is from it."

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Then two harsh angels descend, burning the earth with their talons. They are Munkar and Nakir. So they sit with him and they say to him: "Who is your Lord, who is your prophet, and what is your Dīn?" If he is one of the people of happiness, he says: "My Lord is Allah and my prophet is Muhammad, peace be upon him, and my Dīn is Islam."

Then they say to him: "Sleep the sleep of the bridegroom," and they open a hole by his head, and he looks through it to his seat and place in the Garden. Then the angels return with his ruh to the sky and place the ruh in a candlestick attached to the Throne.

It is related from Abu Hurayra, may Allah be pleased with him, that the Prophet, peace be upon him, said: "Allah-ta'ala says: 'I do not bring any one of My slaves out from the world as long as I want to forgive him but that I decrease something of his actions in the world by illness in his body, tightness in his livelihood, or by what he has of sorrow. If any of his wrong actions remain, I make his death hard so that he will meet Me without any wrong action. By My Might and Majesty, I do not bring any one of My slaves out as long as I wish to forgive him but that I redeem at death every right action of

his through soundness in his body and joy and abundance of his provision. If any of his right actions remain, I make death that much easier for him so that he meets Me without having any right action."

Abu'l-Aswad, may Allah be pleased with him, said: "When a tent falls on a man, they laugh."

A'isha, may Allah be pleased with her, said: "I heard the Messenger of Allah say: 'No mu'min is pierced by a thorn but that Allah raises up a right action for him and drops a wrong action from him.'"

It is said that there is no good in a body not afflicted by illness nor good in property not affected by troubles.

In Tradition it says that when the mu'min is being cut off from this world and approaching the next world, angels with white faces descend to him. It is as if their faces were the sun, and with them is one of the shrouds of the Garden and some of the embalming oil of the Garden. So they sit with him as far as the eye can see. Then the Angel of Death comes and sits at his head and says: "Come forth, O self at peace, return to the gnosis of Allah and His pleasure."

The Prophet, peace be upon him, said: "So it comes out and flows from his body as water flows from a skin." So they take it and place it in their hands and wrap it up in that shroud. An aroma like musk comes from it. He said, peace be upon him: "They do not ascend to the angels but that they say: 'What is this pleasant scent?'"

They reply: 'This is the ruh of so-and-so,' and they mention him with the best of names which are used in this world."

When they reach the limit of the heaven, they ask it to open. So the gates of heaven open for them, and angels gather from every heaven up to the seventh heaven. So there is a cry from in front of Allah: "Write his record in 'Illiyun!" and they return him to earth, for he is created from it, as is clear in His Word, may He be exalted:

Out of it (the earth) We created you, and We shall restore you into it, and bring you forth from it a second time. (20:55)

He said, peace be upon him: "So they return his ruh to his body, and two fearsome angels come to him and sit with him and say to him: 'Who is your

Lord, who is your prophet, and what is your Dīn?' Then they say to him: 'What do you say of the man who was sent to you?', that is, Muhammad.

He says: 'He is the Messenger of Allah Who sent down the Qur'an to him, and I have trusted in him and confirmed him.'

✓ A cry is heard from the heaven: 'My slave has spoken truly, so prepare a bed in the Garden for him and clothe him in garments of the Garden, and open a gate of the Garden for him.' "

✓ He said, peace be upon him: "Then some of its goodness and aroma will come to him and his grave will be widened as far as the eye can see." He said, peace be upon him: "Then a man with a beautiful face and garb and pleasant scent will come to him and say: 'Rejoice with what gladdens you! This is your day which you were promised!'

So the dead man says to him: 'Who are you? May Allah, exalted be He, have mercy on you! I have never seen anyone more beautiful than you!'

He will say: 'I am your right actions,' and the dead man will say: 'O Lord! Call the Hour so that I might return to my people!'

He said, peace be upon him: "If he is one of the people of misery and death comes to him, angels descend on him from heaven with the garment of punishment; so they sit far from him. Then the Angel of Death comes and sits at his head and says: 'O noxious self, come out to the wrath of Allah-ta'ala.'" He said, peace be upon him: "So his ruh is separated from his body, and his ruh is extracted from his body as skewers are pulled from wet wool. When it comes from his body, everything in the heavens and earth curses him, and everything except jinn and men hear it. So they ascend to the nearest heaven with it, and when they reach the nearest heaven, its gate is locked. A cry comes from before the Merciful: 'Return him to his place!'

So they return him to his grave. Munkar and Nakir come to him with their most terrible of terrors. Their voices are like thunder and their eyes like flashing lightning, and they burn the earth with their fangs. So they sit with him and say: 'Who is your Lord?'

He says: 'I don't know.'

So there is a cry from the side of the grave: 'Beat him!' So they beat him with an iron staff — if all creation were gathered together, they could not lift it — and his grave is filled with fire from it. So fire fills it and mixes with his ribs.

Then a man with an ugly face and rotten smell comes to him. He says:

'May Allah recompense you wrong for what you did. By Allah, you were slow to obedience and quick to disobey Allah.'

The dead man says: 'Who are you? I have never seen anyone uglier than you in the world!'

So he says: 'I am your wrong actions.' Then he opens a gate to the Fire for him. So the dead man looks at his place in the Fire, and continues thus until the Hour comes. It is said that he is tested in the grave for seven days, and the kafir for forty days."

The Prophet, peace be upon him, said: "Whoever dies on Friday, Allah-ta'ala will give him security from the testing of the grave."

In a Tradition from Abu Umama al-Bahili, may Allah be pleased with him, it says: "When a man dies and is put in his grave, the Angel of Death comes and sits at his head, and punishes him and beats him with a hammer. Every one of his members is separated, and his grave fills with fire. Then he says: 'Stand with the permission of Allah.'

When the man sits up, he shouts a cry which is heard by all save jinn and men between the earth and heaven. He says to the angel: 'Why did you do that? Why do you punish me? I did the prayer, gave Zakat, fasted the month of Ramadan.'

The angel says: 'I punish you because one day you passed by one afflicted by injustice, and he asked you for help and you did not help him. And you prayed one day and did not cleanse yourself of urine.' "

By that Tradition, it is clear that aiding the oppressed is obligatory, as the Prophet, peace be upon him, said: "Whoever sees someone oppressed, and he seeks his help, yet he does not help him, that person will be beaten with one hundred whips of the Fire in his grave."

It is related from the Prophet, peace be upon him: "Allah will bring four people to minbars (mosque pulpits) of light on the Day of Rising, and will bring them into His mercy."

It was said: "Who are these, O Messenger of Allah?"

He said, peace be upon him: "Whoever feeds one who is hungry, equips a ghazi fighting in the Way of Allah, aids one who is weak or aids one who is troubled."

It is related from Anas bin Malik, may Allah be pleased with him, that he said,

peace be upon him: "When the dead man is placed in the grave and earth poured down on him, his sons and kin say: 'O alas for the sayyid! Alas for the sharif!' (both descendants of the Prophet). The angel entrusted to him says: 'Do you hear what they are saying?'

He says: 'Yes.'

The angel asks: 'Were you a sharif?'

The slave says: 'They say that. Would that they would be silent!'

So his grave presses him and his ribs are mixed together, and it is cried out in his grave: 'Alas for the great! How is his station and repentance! How harsh is his questioning!' This goes on until the first Friday night of Rajab of that year.

So Allah-ta'ala says: 'Bear witness, O My angels! I have forgiven him his wrong actions and effaced his errors by his standing up at night in prayer.' "

CONCERNING THE ANGEL WHO ENTERS THE GRAVE BEFORE MUNKAR AND NAKIR

It is related from 'Abdullah ibn Salam: "An angel comes to the dead man before Munkar and Nakir. His face shines like the sun. His name is Ruman. He enters before the dead man and sits. He says: 'Write what you have done of right actions and wrong actions.'

He says: 'With what shall I write? Where is my pen and ink and inkwell?'

The angel says: 'Your saliva is your ink and your pen is your finger.'

He says: 'On what shall I write, since I haven't any paper?'

The Prophet said, peace be upon him: 'The angel will tear a bit from the dead man's shroud and say: "This is your paper, so write!"'

So he will write what he did of wrong in the world, and when he reaches the wrong, he will be ashamed of it. So the angel says to him: 'O one in error! Why were you not ashamed before your Creator when you did wrong in the world? Now you are ashamed!' So the angel raises a shaft and strikes him with it.

So the dead man says: 'Take it away that I might write!' So he writes down all his right and wrong actions. Then the angel commands him to roll it up and seal it. So he rolls it up and says: 'With what shall I seal it? I haven't got a seal.'

He says: 'Seal it with your nail.' So he seals it with his nail, and he hangs it on his neck until the Day of Rising.' "

It is as Allah-ta'ala says:

*And every man — We have fastened to him his
bird of omen on his neck;
and We shall bring forth for him on the Day of Rising
a book he shall find spread wide open. (17:13)*

After that, Munkar and Nakir enter. When the rebel sees his book on the Day of Rising, Allah-ta'ala will command him to read it. He will read his right actions and when he reaches his wrong actions, he will be silent; so Allah-ta'ala will say: "Why don't you read?"

He says: "I am ashamed before You."

Allah-ta'ala will say: "Why were you not ashamed before Me in the world? Now you are ashamed." So the slave will repent, and repentance will not

profit him.

So Allah-ta'ala says: "Take him!"

So they take him and Jahim (a place in the Fire) burns him.

CONCERNING THE ANSWER TO THE QUESTIONING OF MUNKAR AND NAKIR

It is related in Tradition that when the dead man is placed in the grave, two black angels with green eyes whose voices are like thunder and whose glances are like quick lightning and whose fangs burn the earth, come to him before his head. So the prayer says: "Do not come to him before me, for he prayed many a prayer by night and day fearing these places."

So they come to him before his feet, and they say: "Do not come before us, for he walked to Jum'a (Friday prayer) fearing these places."

So they will come to him on his right side, and sadaqa will say: "Do not come before me, for he gave sadaqa with his right hand fearing these places."

So they will come to him on his left side, and his fast will say: "Do not come before me, for he was hungry and thirsty fearing these places."

So he awakens as a sleeper awakens and says: "What do you want of me?"

They say: "We want the Tawhid (Unity) of Allah-ta'ala from you."

So he says: "I testify, La ilaha illa'llah."

So they say: "What do you say in respect to Muhammad, peace be upon him?"

He says: "I testify that Muhammad is His slave and Messenger."

They say: "You lived as a mu'min and died as a mu'min."

The Hikma (wisdom) in the questioning of the two angels is that the angels spoke ill of Adam, peace be upon him, saying:

Will you set therein one who will do corruption there?

When He, may He be exalted, said:

I am setting in the earth a khalifa.

So Allah answered them and said:

Assuredly I know what you know not. (2:30)

So Allah-ta'ala sends two angels to the graves of the mu'minun to question the dead: "Who is your Lord, who is your prophet, and what is your Dīn?" So Allah-ta'ala commanded the two angels to testify before all the

angels as to what they heard from the mu'minun because the minimum of witnesses is two.

So the Lord says: "O My angels! I have taken his ruh and left his property to another, and his wife and children in the rooms of others, and his slave-maidens to another. He was questioned inside the earth, and he is only pleased with Me, and he did not answer anyone except Me, and he said: 'Allah-ta'ala is my Lord and Muhammad is my prophet, and Islam is my Din.' Do you not know that I know what you know not?" As it is in the Book.

CONCERNING THE NOBLE SCRIBES

It is related that each man has two angels with him. The one on his right inscribes the right actions without the testimony of the other one, and the second one on his left inscribes the wrong actions, and he only writes them by the testimony of his companion. If he sits down, one is on his right and the other on his left. If he walks, one is behind him and the other in front of him. If he sleeps, one is at his head and the other at his feet.

In another variant, there are five angels — two by night and two by day and one who does not leave him at any time. That is His Word, may He be exalted:

He has attendant angels, before him and behind him. (13:11)

He means the angels of the day and night who protect him from jinn and men and shayatin.

Two angels inscribe his right and wrong actions between his shoulders, and their pen is his tongue and their inkwell is his mouth, and their ink is his saliva. They write down his deeds up to the day of his death.

The Prophet, peace be upon him, said: "The companion of the right is a trustee over the companion of the left. When the slave does a wrong action, and the companion of the left wishes to write it down, the companion of the right says: 'Wait!' And he waits seven hours. If the slave asks pardon of Allah, he does not write it down. If he does not ask pardon of Allah, the companion of the left writes one wrong action. When the slave is taken and placed in the grave, the two angels say: 'O Lord, the two of us wrote down the actions of Your slave and You have taken his ruh, so let us ascend to heaven.' He says: 'Heaven is full of angels glorifying Me, so return and say "Subhanallah" on the grave of My slave, and say "Allahu 'akbar" and "La ilaha illa'llah," and write that down for My slave until I raise him from his grave.' " So Allah-ta'ala says:

Noble Scribes (82:11)

He called them "Noble Scribes" because when they inscribe a right action, they ascend with it to heaven and show it to Allah-ta'ala and testify to that. They say: "Your slave so-and-so did such-and-such a good act." When they write down a wrong action for the slave, they ascend to heaven and show it with grief and sorrow. Allah-ta'ala says: "O Noble Scribes, what has My slave done?"

They are silent until He asks them a second and third time. So they say: "Our God, You veil faults, and You command Your slaves to veil their faults. Every day they read Your Book and hope for our veil. They say:

Noble Scribes who know whatever you do. (82:11-12)

so we veil their faults, and You know the Unseen." Because of this, they are called the Noble Scribes.

ON THE COMING OF THE RUH TO HIS GRAVE AND PLACE OF ABODE

The Prophet, peace be upon him, said: "When the ruh departs from the body of a man and after three days have passed, the ruh says: 'O Lord, give me permission to go and look at my body which I was in.' So Allah-ta'ala gives it permission.

So it goes to his grave and looks at the body from afar. Blood is flowing from his nostrils and mouth. So it weeps for a long time. It says: 'Alas, O my wretched body! O my beloved! Do you remember the days of your life? This abode is the abode of loneliness and trial and affliction and sorrow and repentance.' Then it goes.

After five days, it says: 'O Lord, give me permission to look at my body.' So Allah gives it permission, and it comes to his grave and looks at the body from afar. Pus and other matter is flowing from his nostrils, mouth and ears. So it weeps, and says: 'O my wretched body! Do you remember the days of your life? This is the abode of sorrow and care and trial and worms and scorpions. The worms have eaten your flesh and rent your skin and limbs.' Then it goes.

After seven days, it says: 'O Lord, give me permission to look at my body.' So Allah-ta'ala gives it permission, and it comes to his grave and looks at it from afar. Many worms have fallen in it. So it weeps strongly and says: 'O my body! Do you remember the days of your life? Where are your sons? Where are your relatives? Where is your wife? Where are your brothers? Where are your friends? Where are your comrades? Where are your neighbors who were pleased with your nearness? Today they weep for me and you.' "

It is related from Abu Hurayra, may Allah be pleased with him: "When the mu'min dies, his ruh circles his house for a month. It sees how the property he left is divided and how his debts are paid. When the month is over, he returns to his grave, and after that he circles it until a year is passed. He sees whoever prays for him and is sad over him. When the year has passed, his ruh ascends to where the arwah are gathered until the Day of Rising, that is, the day the Trumpet is blown."

He said, may He be exalted:

The angels and the ruh descend. (97:4)

It is said that with them is the sweet breeze and sweet basil. It is said that the ruh is a mighty angel who descends to serve the mu'minun, as Allah-ta'ala said:

The day when the spirit (ruh) and the angels stand in ranks. (78:38)

It is said to mean that it is the ruh of the children of Adam. It is said that the ruh is Jibril, peace be upon him. It is said that the ruh is the ruh of Muhammad, peace be upon him, under the Throne asking leave of Allah to descend to greet all the mu'minun, men and women, on the Night of Power. So he passes by them.

It is said that the ruh is the ruh of relatives among the dead who say: "O our Lord, permit us to descend to our abodes so that we might see our sons and families." So they descend on the Night of Power as Ibn 'Abbas, may Allah be pleased with him, said: "On the day of 'Id, the day of 'Ashura', the first Friday of Rajab, the middle night of Sha'ban, the Night of Power, and Friday night, the arwah of the dead come out of their graves and stand by the doors of their houses and say: 'Show mercy to us this blessed night by sadaqa or a morsel of food! We are in need of it! If you are mean and do not give it, then remember us with the Fatiha (the opening Sura) this blessed night. Is there anyone who remembers our absence? O whoever abides in our houses and has married our women and stands in the wideness of our palaces while we are now in the narrowness of our graves! O whoever divided our property and ill-treated our orphans, do any of you remember our absence? Our pages are rolled up and our books are spread out. The dead man has no reward in the grave. Do not forget us. With a bit of bread and du'a. We always need you.' When the dead one finds some sadaqa or du'a, he returns happy and joyful. If he does not find any, he returns sad and bereft and despairing of them."

It is said that the ruh is in all living things, and it is not in all of the body, but it is in one of its parts which is not specified. This is proven inasmuch as someone with many wounds does not die, and someone wounded once dies because it hit the place in which the ruh abides. It is said also that the ruh abides in all the body, because death is in all the body, shown by His Word, may He be exalted:

Say: He shall quicken them, Who originated them the first time. (36:78)

It is said that there is no difference between the ruh and the riwan. We say they are one, and there is no difference between them, as the body is one with the hand, but the hand goes out and comes back, and the body does not move. Likewise the riwan comes and goes, and the ruh does not move. The place of the ruh is unspecified in the body, the place of the riwan is between the eyebrows. When the ruh vanishes, without a doubt the slave will die. When the riwan vanishes, the slave sleeps. It is like when water falls in a large bowl and it is placed in a house and the sun falls on it from a small window. So its rays are seen on its surface, and the bowl does not move from its place. Likewise the ruh dwells in the body and its rays are on the Throne which is the riwan. So the sleeper has visions while he is in the Malakut (world of source-forms).

As for the dwelling place of the ruh after its being taken, it is said that it is the Trumpet in which there are holes according to the number of living creatures which will be created until the Day of Rising. If he is blessed, he is there; if he is punished, he is there. It is said that the arwah of the mu'minun are in the beaks of green birds in the 'Illiyun, and the arwah of the kafirun are in the beaks of black birds in the Fire.

It is said that when the arwah of the mu'minun are taken, the Angels of Mercy raise them to the seventh heaven with nobility and esteem. Then there is a cry from before the Merciful: "Write them in 'Illiyun!" Then they are returned to the earth. So they return his ruh to his body and open a gate for it to the Garden. So he will see his place in it until the Hour comes.

When the arwah of the kafirun are taken, the Angels of Punishment raise them to the lowest heaven, and its gates are shut, and they are commanded to return to the places of their bodies. Their graves are made narrow and a gate to the Fire is opened for them. So they see their places until the Hour comes. About this, the Prophet said, peace be upon him: "Until they hear the sound of their sandals, and they are prevented from speaking."

Some of the sages asked about the place of the arwah after death; so he said that the arwah of the prophets, peace be upon them, are in the Gardens of 'Adn, and in the grave they are near to their bodies, and the bodies are prostrating to their Lord. The arwah of the martyrs are in Firdaws in the centre of the Garden in the beaks of green birds flying wherever they wish. Then they come to the candlestick connected to the Throne. The arwah of the children

of the mu'minun are in the beaks of the sparrows of the Garden. The arwah of the children of the mushrikun (idolators) circle in the Garden without shelter until the Day of Rising, then they will serve the mu'minun. The arwah of the mu'minun who have a debt and acts of injustice connected to passion will not reach the Garden nor heaven until the debt is settled as well as the acts of injustice. The arwah of Muslims who have committed wrong-actions are punished in the grave with the body. The arwah of kafirun and hypocrites are in Sijjin in the Fire of Jahannam, and it is shown to them morning and evening.

It is said that the ruh is a subtle body. For that reason, it is not said that Allah-ta'ala has a ruh, as it is impossible that He be in a place as bodies are. It is said that the ruh is created, and it is said that it is derived from air. These two statements are the statements of one who denies the punishment of the grave.

It is related that the Jews came to the Prophet, peace be upon him, and they asked about the ruh, the Companions of the Cave, and Dhu'l-Qarnayn. So in respect to them, the Sura of the Cave was revealed, and in respect to the ruh, His Word, may He be exalted, was revealed:

*They will question you concerning the ruh.
Say: The ruh is of the bidding of my Lord. (17:85)*

It is said that its meaning is that it is from the knowledge of my Lord, and none knows it but Him. It is said that the ruh is not created, because it is the command of Allah-ta'ala, and the command of Allah-ta'ala is speech. It is said that it means it is from my Lord by the command "Be". The command is of two sorts: command of obligation, as His command to acts of worship like the prayer, fasting, Hajj, and Zakat; and the command of coming-into-being, which is the command "Be", as His Word, may He be exalted:

Say: Let you be stones, or iron, or some creation, (17:50)

and His Word, may He be exalted:

*His command, when He desires a thing,
is to say to it: "Be!" It is. (36:81)*

As for His Word, may He be exalted:

The faithful ruh brought it down, (26:193)

and His Word, may He be exalted:

The Day when the ruh and the angels stand in ranks, (78:38)

it is said that its meaning is in the form of men and it is a mighty angel standing alone in a rank. As for His word, may He be exalted, to Adam, peace be upon him:

When I have shaped him and breathed My ruh into him, (15:29)

this means when the creation of Adam was done, and the ruh was breathed into him. This is ascribed to creation. It is said that it is an ascription of ennoblement as is said of the she-camel of Allah and the House of Allah. As for His Word, may He be exalted:

We breathed some of Our ruh into it, (21:91)

it is an ascription of honour. It is said that the meaning of "*We breathed some of Our ruh into it*" means Jibril, peace be upon him. So it is also said that the ruh is the ruh of 'Isa ibn Maryam because he was created from the breath of Jibril, peace be upon him. It is said that it means mercy. He said, may He be exalted:

He has confirmed them with a ruh from Himself. (58:22)

CONCERNING THE TRUMPET, RISING, AND GATHERING

Know that Israfil, peace be upon him, is the master of blowing on the Trumpet. Allah created the preserved Tablet of Forms of white pearl, and its length is that of the distance between the heaven and earth seven times over and it is connected to the Throne. Written on it is every being until the Day of Rising.

Israfil has four wings, a wing in the east, one in the west, one which veils him, and one with which he covers his head. His face is yellow from fear of Allah-ta'ala. His head is lowered, fixed on the Throne. One of the legs of the Throne is on his back. The Throne is only borne by his power because he is yellow like the sparrow from fear of Allah-ta'ala. When Allah decrees something on the Tablet, the cover is lifted from his face, and he looks at what Allah has decreed of ordinance or command.

There is no angel nearer to the Throne than Israfil, peace be upon him. Between him and the Throne are seven veils. The distance between the veils is five hundred years. Between the veils of Jibril and Israfil are seventy veils.

The Trumpet is placed on his right thigh, and the mouthpiece of the Trumpet is on his mouth. So he waits for the command of Allah-ta'ala. When it comes, he will blow in it. When the time of the world is over, the Trumpet will go from the face of Israfil, and Israfil will fold his four wings and then blow in the Trumpet.

It is said that the Angel of Death will place one of his shoulders under the seventh earth and the other above the seventh heaven. So he will take the arwah of the people of the heaven and earth. No one will remain on the earth except Iblis, may Allah curse him, and no one will remain in the heaven except Jibril, Mika'il, Israfil, and Izra'il, peace be upon them. They are those whom Allah-ta'ala exempted in His Word:

*For the Trumpet shall be blown,
and whoever is in the heavens and whoever is in the earth shall swoon
save whom Allah wills. (39:68)*

It is related from Abu Hurayra, may Allah be pleased with him, that the Prophet, peace be upon him, said: "Allah-ta'ala created the Trumpet, and it has four branches. One is in the west, one is in the east, one under the lowest seventh earth, and one above the highest seventh heaven. In the Trumpet

are gates according to the number of arwah. In it are seventy houses. In one of them are the arwah of the prophets, in another the arwah of the angels, in another the arwah of the jinn, in another the arwah of men, in another the arwah of shayatin, in another the arwah of insects, beasts, ants — until the end of the seventy. Allah gave it to Israfil, peace be upon him, and he placed it on his mouth, and he waits to be commanded. So he will blow three times. One breath is the blast of terror, one the blast of swooning, and one the blast of rising."

Hudhayfa said: "O Messenger of Allah, how will creatures be at the blowing of the Trumpet?"

He said, peace be upon him: "O Hudhayfa, by the One whose hand I am in, the Trumpet will be blown and the Hour will come, and a man will have lifted a morsel to his mouth and will not eat it, and he will have a garment in his hands to put on and will not put it on, and the jug will be raised to his mouth to drink and he will not drink it."

CONCERNING THE BLAST OF SWOONING, THEN THE BLAST OF TERROR

The Trumpet will be blown, and its terror will reach the people of the heavens and earth except whomever Allah wills. The mountains will melt and the sky will sway and the earth will shake greatly like a ship in the water. Pregnant women will drop their burdens, nursing mothers will forget their suckling children, young children will become grey-haired and the shayatin will be confused. The stars will be scattered and the sun eclipsed and the heavens removed above them. People will be neglectful from all this, and that is His Word, may He be exalted:

Surely the earthquake of the Hour is a mighty thing! (22:1)

It will be like this for forty days.

It is related from Ibn 'Abbas, may Allah be pleased with him, that when the Prophet, peace be upon him, recited His Word, may He be exalted:

O men, fear your Lord!

Surely the earthquake of the Hour is a mighty thing! (22:1)

he said: "Do you know what day that is?"

They said: "Allah and His Messenger know best."

He said, peace be upon him: "That is the Day in which Allah-ta'ala will say to Adam, peace be upon him: 'Stand and send your children to the Fire!'

Adam, peace be upon him, will say: 'What proportion of every thousand?'

Allah-ta'ala will say: 'Nine hundred ninety-nine of every thousand to the Fire and one to the Garden.'

That grieved the people and they were overcome with weeping and sorrow. So he said, peace be upon him: "I hope you will be among the people of the Garden." Then he said: "I hope you will be half of the people of the Garden." So they rejoiced. Then the Prophet said, peace be upon him: "I hope you will be two-thirds of the people of the Garden." He said, peace be upon him: "Rejoice, for among mankind you are like a black hair on a white camel, yet you are one part of one thousand."

Abu Hurayra, may Allah be pleased with him, said that the Prophet, peace be upon him, said: "Allah-ta'ala created one hundred mercies, and sent down

one mercy on the men, jinn, and beasts of the earth. By it, they are kind to one another and show love to one another. He saved ninety-nine mercies by which He will be merciful to His slaves on the Day of Rising. Then He will command Israfil, peace be upon him, to blow the blast of swooning. So he will blow it and say: 'O naked arwah! Come forth by the command of Allah-ta'ala.' So the people of the heavens and the earth will swoon and die except whomever Allah-ta'ala wills. It is said that they are the martyrs, for they are alive with their Lord, as Allah-ta'ala says:

*Do not consider those slain in Allah's Way
as dead,
rather, they are living. (3:169)*

It is related in a Tradition that the Prophet, peace be upon him, said: "Allah-ta'ala honoured the martyrs with five karamat (miracles) with which he did not honour me or anyone else. One of them is that the arwah of the prophets are taken by the Angel of Death, and I am like that, and the arwah of the martyrs are taken by Allah-ta'ala. The second is that the prophets are washed, and I am like that, and the martyrs are not washed. The third is that the prophets are shrouded, and I am like that, and the martyrs are living, not shrouded. The fourth is that the prophets are called dead, and I am like that, and it will be said that Muhammad, peace be upon him, has died; and the martyrs are called living, not dead. The fifth is that the prophets will intercede on the Day of Rising, and I am like that, and the martyrs intercede every day until the Day of Rising."

It is said that "Save whom Allah wills" means that twelve will remain: Jibril, Israfil, Mika'il, and Izra'il, peace be upon them, and the eight Bearers of the Throne. So the world will remain without man, jinn, shaytan, or animal. Then Allah-ta'ala will say: "O Angel of Death, I created helpers for you according to the first and the last, and I gave you power over the people of the heavens and earths, and today I clothe you in the garment of wrath. So descend with My wrath and My power on Iblis, may the curse be upon him, and let him taste death and bear the bitterness of the death of the first and the last of men and jinn many times over. Let there be with you 70,000 of the zabaniya (tormenting angels), each with a chain of flame." Then He will shout to

Malik (the angel in charge of the Fire) to open the gates of the Fire.

So the Angel of Death will descend with such a form that had the people of the seven heavens and earths seen it, they all would have died. So he comes to Iblis and drives him back with force, and he suddenly swoons with a snoring noise. Had the people of the heavens and earth heard it, they would have swooned from that snore. The Angel of Death will say: "O vile one! I will give you something to taste today! How long you have lived! How many you have led astray!"

Then Iblis will flee to the east, and the Angel of Death will be there. He will flee to the west, and the Angel of Death will be there. The Angel of Death will not vanish wherever he flees. Then Iblis will stand in the middle of the world at the grave of Adam, peace be upon him. He will say: "O Adam, because of you I became accursed and stoned and outcast!" He will say: "O Angel of Death, what glass will you give me to drink from, and with what punishment will you take my ruh?"

The Angel of Death will say: "With a glass of flame and with fire."

Iblis will fall in the dust time after time until he is in the place in which he fell when he was cursed. The zabaniya will strike him with hooks, and the zabaniya will take him and pierce him. He will remain in the agonies of death and in the throes of death as Allah wills.

CONCERNING THE ANNIHILATION OF THINGS BY THE COMMAND OF ALLAH-TA'ALA

The Angel of Death will be commanded to annihilate the oceans, as Allah-ta'ala says:

Everything perishes except His Face. (28:88)

So the Angel of Death will come to the ocean and say: "Your time has come to an end."

The ocean will say: "Give me time to lament for myself." It will say: "Where are my waves? Where are my wonders?" The command of Allah comes, the Angel of Death will shout once, and its waters will not be.

Then he will come to the mountains and say: "Your time has come to an end."

The mountains will say: "Let me lament for myself." So the mountains will say: "Where are my heights? Where is my power?" The command of Allah comes, the Angel of Death shouts once, and they will melt.

Then he will come to the earth and say: "Your time has come to an end." The earth will say: "Let me lament for myself." It will say: "Where are my kingdoms and my trees and my rivers and my varieties of plants?" So the Angel of Death will shout once over it, and its walls will fall and its springs dry up. Then he will ascend to the heavens, shout once, and the sun and the moon will be eclipsed and the stars will be scattered.

Then Allah-ta'ala will say: "O Angel of Death, who remains of My creation?"

He will say: "My God, You are the Living Who never dies. Jibril, Mika'il, Israfil, the Bearers of the Throne, and I, Your weak slave, remain."

Allah-ta'ala will say: "Take their arwah!" So he will take their arwah.

Then Allah will say: "O Angel of Death, did you not hear My Word that every self will taste of death? You are one of My creatures, so die!" And the Angel of Death will die.

In another Tradition it says that Allah will command the Angel of Death to take his own ruh. So he will come to a place between the Garden and the Fire and raise his eyes to heaven. Then his ruh will struggle, and he will cry out once. Had all the creatures been alive, they would have died from his cry.

Then he will say: "Had I known that there was such severity in the struggle of the ruh, I would have been more compassionate in taking the arwah of the mu'minun!" Then he will die. So no one will remain.

In another Tradition, Allah will say: "Go and die between the Garden and the Fire." He will die there and nothing other than Allah will remain. So the world will be in ruins — Ma sha'llah.

CONCERNING WHEN ALLAH GATHERS THE CREATURES

In Tradition it is related that when Allah wishes to gather creatures, he will revive Jibril, Mika'il, Israfil, and Izra'il, peace be upon them. The first will be Israfil, and he will take the Trumpet from the Throne. He will be sent to Ridwan (the angel in charge of the Garden), and will say: "O Ridwan! Adorn the Garden and arrange the robes of honour for Muhammad, peace be upon him, and his community."

Then they will bring Buraq, the crown, the Banner of Praise, and two of the robes of the Garden. The first of animals that Allah will revive will be Buraq. So Allah-ta'ala will say: "Dress him!" They will dress him with a saddle inlaid with rubies, and his reins will be green chrysolite. One of his robes will be green and the other one yellow.

Allah-ta'ala will say to them: "Hasten to the grave of Muhammad, peace be upon him." So they will go and the earth will have become like a wasteland, and they will not know where it is. The Light of Muhammad, peace be upon him, will appear like a shaft from his grave to the clouds of the sky. Jibril, peace be upon him, will say: "You call out, O Israfil! It is by you that Allah will gather his creatures!"

He will say: "O Jibril, you call out. You were his friend in the world."

He will say: "I am embarrassed before him."

Israfil, peace be upon him, will say: "You call out, O Mika'il!"

Mika'il will say: "As-salamu 'alaykum, O Muhammad!" and he will not answer. So they will say to the Angel of Death: "You call out!"

So the Angel of Death will say: "O pleasing ruh! Return to the pleasing body!" No one will answer.

Then Izra'il will call out: "O pleasing ruh! Stand for the rendering of the Decree and the Reckoning and the Presentation before the Merciful!"

So the grave will split open, and he will be sitting in his grave shaking dust from his face and beard. Jibril, peace be upon him, will give him two robes of honour and Buraq. He will say: "O Jibril, what day is this?"

He will say: "It is the Day of Rising, and the Day of Anguish and Repentance. This is the Day of Buraq! This is the Day of Parting; this is the Day of Encounter!"

So the Prophet, peace be upon him, will say: "O Jibril, inform me!"

He will say: "The Garden is adorned for your arrival, and the Fire is

locked."

He, peace be upon him, will say: "I did not ask you about that, but I asked about the wrong-doers of my community. Perhaps you left them on the Sirat (bridge to the Garden)?"

So Israfil will say: "By the might of my Lord, O Muhammad, I did not blow the Trumpet of Rising before you stood up."

Muhammad, peace be upon him, will say: "Now my heart is pleased and I am happy." He will take the crown and robes of honour and put them on and ride Buraq.

DESCRIBING BURAQ

He has two wings with which he flies between heaven and earth. His face is like the face of a man, his tongue is like that of clear Arabic, his two eyebrows are heavy with two horns, his ears are slender and of green chrysolite. His eyes are black, and it is said that they are like pearly stars. His forelock is of ruby, his tail is like the tail of the cow, adorned with red gold. It is said that he is like the peacock in beauty, above the donkey and below the mule. He is called Buraq because his speed and travel are like lightning. When he is brought near the Prophet, peace be upon him, to be ridden, he will be agitated and will say: "O Jibril, by the might of My Lord, none will ride me except the Qurayshi Hashimi prophet, Muhammad ibn 'Abdullah, the possessor of the Qur'an."

He will say: "I am Muhammad ibn 'Abdullah." So he will ride him and hasten to the Garden. He will fall in prostration and a cry will be heard: "Raise your head, O Muhammad! This is not the day of ruku' and sujud, rather it is the Day of Reckoning and Recompense. Raise your head and ask, and it will be given!"

He will say: "O my God! What you promised me for my community!"

He will say: "I will give you what will satisfy you." As in His Word, may He be exalted:

Your Lord shall give you, and you will be satisfied. (93:5)

Then Allah-ta'ala will command the sky to rain and it will rain like the sperm of men for forty days. Then water will be forty fathoms deep over everything. Creation will grow like vegetables by that water until all its bodies are completed like they were in the world. Then Allah-ta'ala will change the earth on which they did their acts of rebellion; and he will set up some of the heat of Jahannam on it. So He will make the earth white silver, and He will set on it some of the water of the Garden.

It is related from A'isha, may Allah be pleased with her, that she said: "O Messenger of Allah! Where will people be on the Day that the earth is changed to other than the earth?"

He said, peace be upon him, "O A'isha! You have asked me about a mighty thing, about which no one else has asked. That day, people will be on the Sirat."

CONCERNING THE BLAST OF THE TRUMPET FOR THE RISING

Then Allah-ta'ala will say: "O Israfil, stand and blow on the Trumpet the blast of Rising!" So he will blow and call out: "O arwah departed! Crumbled bones and rotten bodies! Separated sinews and torn skins and fallen hair, stand for the rendering of the Decree!"

Then they will stand by the Command of Allah-ta'ala. That is His Word, may He be exalted:

They shall stand, beholding (39:68)

. . . the sky which will have swayed, another earth which will have changed, parties of ten suspended, the wild beasts gathered, oceans heated up, souls coupled, the zabaniya present, the sun eclipsed, the Scales set up, and the Garden brought near. Every self shall know what it brings — that is His Word, may He be exalted:

They say: Alas for us!

Who roused us out of our sleeping place? (36:51)

So the mu'minun will answer this to them:

*This is what the Merciful promised and the messengers spoke truly!
(36:51)*

So they will come forth from the graves naked and barefoot.

The Messenger of Allah was asked about the meaning of His Word, may He be exalted:

The day the Trumpet is blown, and you will come in troops. (78:18)

So the Messenger of Allah wept until the earth was wet with the tears of his eyes. Then he said, peace be upon him, "O questioner! You ask me about a mighty matter! People of my community will be gathered in twelve ranks on the Day of Rising. The first will be gathered in the form of monkeys. They are these who persecuted people, as in His Word, may He be exalted:

Persecution is more grievous than slaying. (2:191)

The second will be gathered in the form of pigs. They are the people of ill-gotten property, as in His Word, may He be exalted:

Those who listen to falsehood and consume the unlawful. (5:42)

The third will be gathered blind and confused with people attached to them. They are those who trafficked in judgement, as in His Word, may He be exalted:

When you judge between people judge with justice.

Good is the admonition Allah gives you.

Allah is the Seeing, the Hearing. (4:58)

The fourth will be gathered dumb and silent. They are the ones who were vain about their deeds, as in His Word, may He be exalted:

Allah loves not the proud and boastful. (4:36)

The fifth will be gathered with pus running from their mouths and chewing their tongues. They are the 'ulama whose words were different from their actions as Allah-ta'ala says:

Will you bid others to piety and you forget yourselves? (2:44)

The sixth will be gathered and they will have ulcers from the Fire on their bodies. They are those who gave testimony with perjury. The seventh will be gathered with their feet on their foreheads, tied to their forelocks. They will be the most putrified of body. They are those who followed lusts and pleasures and the haram, as He said, may He be exalted:

They are those who sell the next life for the present life. (2:86)

The eighth will be gathered as drunkards, falling to the right and left. They are those who prevented spending in the Way of Allah, as Allah-ta'ala said:

O mu'minun, expend of the good things you have earned. (2:267)

The ninth will be gathered wearing trousers of tar. They are those who did not avoid envy, as Allah-ta'ala said:

Do not spy, nor backbite one another. (49:12)

The tenth will be gathered with their tongues coming out the back of their necks. They are the companions of calumny. The eleventh will be gathered drunk, they are those who spoke of worldly matters in the mosques, as Allah-ta'ala said:

The mosques belong to Allah. (72:18)

The twelfth will be gathered in the form of pigs. They are the ones who consumed usury, as Allah-ta'ala said:

Devour not usury, doubled and redoubled. (3:130)

In another Tradition from Mu'adh ibn Jabal, may Allah be pleased with him, the Prophet, peace be upon him, said: "On the Day of Rising and the Day of Remorse, Allah-ta'ala will gather my community from their graves in twelve troops. The first troop will be gathered from their graves without hands or feet. So a cry will be heard before the Merciful: 'These are those who did injury to neighbors and died without remorse. This is their recompense and their abode is the Fire,' as Allah-ta'ala said:

*And to the neighbor who is of kin,
and to the neighbor who is a stranger,
and to the companion at your side (be kind). (4:36)*

The second troop will be gathered from their graves in a crawling form. They will be called pigs. A cry will come from before the Merciful: 'These are those who were careless in prayer. They died without remorse. This is their recompense and their abode is the Fire,' as Allah-ta'ala said:

So woe to those that pray and are heedless of their prayers. (107:5)

The third troop will be gathered from their graves with their bellies like mountains filled with snakes and scorpions the size of mules. A cry will be heard from before the Merciful: 'These are those who refused to give Zakat. They died without remorse. This is their recompense and their abode is the Fire,' as Allah-ta'ala said:

*Those who treasure up gold and silver,
and do not expend them in the Way of Allah —*

*Give them the good tidings of a painful punishment
the Day they shall be heated in the Fire of Jahannam. (9:34)*

So Allah will make every danaq a tablet of fire,

*And therewith their foreheads and their sides and their backs
will be branded: 'This is the thing
you have treasured up for yourselves,
therefore now taste what you were treasuring.' (9:35)*

The fourth will be gathered from their graves with blood running from their mouths, and their intestines falling on the earth, and fire will come out of their mouths. A cry will be heard from before the Merciful: 'These are those who lied in buying and selling. They died without remorse. This is their recompense and their abode is the Fire,' as Allah-ta'ala said:

Those that sell Allah's promise, and their oaths, for a little price. (3:77)

The fifth troop will be gathered from their graves seeking to hide their odour from people. It is fouler than a corpse. A cry will come from before the Merciful: 'These are those who concealed secret acts of rebellion from people and did not fear Allah. They died without remorse. This is their recompense and their abode is the Fire,' as Allah-ta'ala said:

*They hide themselves from men,
but hide not themselves from Allah. (4:108)*

The sixth troop will be gathered from their graves with their throats cut from the back of their necks. A cry will come from before the Merciful: 'These are those who bore false witness and lied. They died without remorse. This is their recompense and their abode is the Fire,' as Allah-ta'ala said:

Those who bear not false witness. (25:72)

The seventh troop will be gathered without tongues, and blood and pus will flow from their mouths. A cry will come from before the Merciful: 'These are those who prevented testimony of the Truth. They died without remorse. This is their recompense and their abode is the Fire,' as Allah-ta'ala said:

Do not conceal the testimony;

Whoso conceals it, his heart is acting wrongfully. (2:283)

The eighth troop will be gathered from the graves with their heads bowed and their feet above their heads. Rivers of pus and foulness will flow from their openings. A cry will come from before the Merciful: 'These are those who committed fornication. They died without remorse. This is their recompense and their abode is the Fire,' as Allah-ta'ala said:

And approach not fornication; surely it is an indecency. (17:32)

The ninth troop will be gathered from their graves with black faces and green eyes. Their bellies will be full of fire. A cry will come from before the Merciful: 'These are those who consumed the property of orphans unjustly. They died without remorse. This is their recompense and their abode is the Fire,' as Allah-ta'ala said:

*Those who devour the property of orphans unjustly,
devour fire in their bellies. (4:10)*

The tenth will be gathered from their graves with leprosy. A cry will come from before the Merciful: 'These are those who were disrespectful to their parents. They died without remorse. This is their recompense and their abode is the Fire,' as Allah-ta'ala said:

*Serve Allah, and associate nothing with Him.
Be kind to parents. (4:36)*

The eleventh troop will be gathered from their graves blind, with their teeth like the horns of bulls, and their eyelids cast on their breasts, and their tongues on their bellies, and their bellies on their thighs, with filth coming from their bellies. A cry will come from before the Merciful: 'These are those who drank wine. They died without remorse. This is their recompense and their abode is the Fire,' as Allah-ta'ala said:

*Wine and arrow-shuffling, idols and divining arrows
are an abomination, some of Shaytan's work. (5:90)*

The twelfth will be gathered from their graves with their faces like the full moon. They will pass over the Sirat like swift lightning. A cry will come from

before the Merciful: 'These are those who performed right actions and refrained from acts of rebellion and maintained the five prayers with the community. They died in remorse. This is their recompense and their abode is the Garden, forgiveness, pleasure, mercy and bliss, because they were pleased with Allah and Allah-ta'ala was pleased with them, as Allah-ta'ala said:

*Those who have said, "Our Lord is Allah,"
then have gone straight, upon them
the angels descend saying: "Fear not, nor sorrow.
Rejoice in the Garden that you were promised." (41:30)*

CONCERNING THE RISING OF CREATURES FROM THE GRAVES

It is said that when creatures are brought up from their graves, they will stand in the places in which they were raised for forty years, neither eating nor drinking nor sitting nor speaking. It was said: "O Messenger of Allah, by what will the mu'minun be known on the Day of Rising?"

He said, peace be upon him, "My community will be glorious and resplendent from the traces of wudu."

It is related in Tradition: "When the Day of Rising comes, Allah will raise creatures from the graves; so the angels will come to the graves of the mu'minun and dust the earth from them except for the places of their prostration. That trace will not go from them. A cry will come: 'That dust is not the dust of their graves; that is the dust of their mihrabs (niches indicating the direction of prayer). Leave it on them until they cross the Sirat and enter the Garden, so everyone who looks at them will know that they are My servants and My slaves.'"

It is related from Jabir ibn 'Abdullah, may Allah be pleased with him, that the Prophet, peace be upon him, said: "When the Day of Rising comes and people are revived in the graves, Allah-ta'ala will reveal to Ridwan: 'O Ridwan! I have brought the fasters from their graves hungry and thirsty. So receive them with grilled meat and fruit from the Garden!'

So Ridwan will shout: 'O youths and children who did not reach puberty!' So they will bring plates of light and gather on them fruits, tasty foods and delicious drinks more numerous than the number of raindrops, stars of the sky and leaves of the trees. When Ridwan meets them, he will feed them from that and say to them: 'Eat and drink! Good health to what you advanced in bygone days!'

It is related from Ibn 'Abbas, may Allah be pleased with him, that the Prophet, peace be upon him, said: "There are three that the angels will greet on the day they come forth from their graves: the martyrs, those who fasted Ramadan and those who fasted the Day of 'Arafat."

It is related from A'isha, may Allah be pleased with her, that she said: "The Prophet, peace be upon him, said: 'O A'isha, there are castles in the Garden

made of pearl, ruby, chrysolite, gold and silver.'

I said: 'O Messenger of Allah! Who are those castles for?'

He said, peace be upon him: 'For whoever fasts the Day of 'Arafat.' He said, peace be upon him, 'O A'isha, the most beloved of days before Allah are Friday and the Day of 'Arafat because of what they have of mercy. The most hateful days before Iblis are Friday and the Day of 'Arafat. O A'isha, Allah-ta'ala opens thirty gates of good for whoever begins the Day of 'Arafat fasting, and he closes thirty gates of wrong from him. When he breaks his fast and drinks water, every vein in his body asks pardon for him, saying: "O Allah, show mercy to him until the rising of dawn!"'

In another Tradition, the fasters will come out of their graves, and they will be known by the aroma of their mouths by their fasting. They will find tables and jugs. It will be said to them: "Eat! You were hungry when people were full. Drink! You were thirsty when people's thirst was quenched. Take your rest!" They will eat and drink and take their rest while people are at the Reckoning.

It has come down in Tradition that ten will not be afflicted: the prophets, the ghazi, the scholar, the martyr, the one who knows the Qur'an, the just Imam, the mu'adhdhin, the woman who dies in childbirth, the one killed unjustly, and the one who dies on Friday or Friday night.

It says in Tradition that the Prophet, peace be upon him, said: "People will be gathered on the Day of Rising as their mothers bore them, naked, barefoot."

A'isha, may Allah be pleased with her, said: "Men and women together?"

He, peace be upon him, said: "Yes."

She said: "O disgrace, that they will be looking at each other!"

So the Prophet, peace be upon him, struck her shoulder with his hand and said: "O daughter of Abu Quhafa! That day people will be occupied with their eyes fixed on heaven, waiting for forty years without eating or drinking. Everyone will be sweating from shame before Allah-ta'ala. The sweat of some of them will reach their feet, others their thighs, others their bellies, others their breasts, others their faces. The sweat will be in proportion to their wrong actions."

She said: "O Messenger of Allah! Will anyone be gathered with clothes on

the Day of Rising?"

He said, peace be upon him: "The prophets and their families, and those who fast Rajab, Sha'ban and Ramadan successively, because they will be full, without hunger or thirst."

It is said that they will all be conducted to the place of gathering at the Bayt al-Muqaddas in a land which is called Sahira, as Allah-ta'ala said:

*But it shall be only a single scare,
and behold, they are awakened (bis-sahira)
(and behold, they are at Sahira). (79:14)*

It is said that creatures will be in one hundred twenty ranks in the courtyards of the Rising. Each rank will be the length of forty years and the width of twenty years. It is said that the mu'minun will constitute three ranks, and the kafirun will be the rest.

It is related from the Messenger of Allah: "My community will be one hundred twenty ranks." This is the sounder Tradition, and the mu'minun are described as white of face, and the kafirun have black faces and are linked to shayatin.

CONCERNING THE DRIVING OF CREATURES TO THE PLACE OF GATHERING

It is said that the kafirun will be driven on foot and the mu'minun on their camels and mounts, as Allah-ta'ala said:

*On the day that we shall muster the godfearing
to the Merciful with pomp
and drive the wrong-doers into Jahannam herding. (19:86)*

'Ali, may Allah ennoble his face! said: "The mu'minun shall be gathered riding on their she-camels on the Day of Rising. Allah-ta'ala will say on the Day of Rising: 'O My angels, do not drive My slaves on their feet, but rather let them ride their camels. They were accustomed to ride in the world. In the beginning, their fathers' loins were their mounts. Then after that, the wombs of their mothers were their mounts for nine months. When their mothers bore them, their mothers' laps, for the two years of suckling, were their mounts until they became youths. Then the necks of their fathers were their mounts. Then horses, mules, and donkeys were their mounts in the land, and ships were their mounts on the sea. When they died, the necks of their brothers were their mounts.'

When they stand from their graves, they will not walk on foot, because they are accustomed to riding and cannot walk. So noble she-camels will be brought for them. They are the animals which were sacrificed. So they will ride them and go to the Master, may He be magnified and exalted."

For that reason the Prophet said, peace be upon him: "Magnify your sacrifices, for they will be your mounts which you will ride on the Day of Rising."

CONCERNING THE DAY OF RISING

It is related in Tradition that on the Day of Rising Allah-ta'ala will gather the first and the last on one plain. The sun will be near their heads and its heat will be strong on them. A portion of the Fire will emerge and stretch itself out, like a neck, in a long shadow. Then there will be a cry: "O community of creatures! Hasten to the shadow!" So they will make haste, and there will be three groups: the party of the mu'minun, the party of the hypocrites, and the party of the kafirun. When creatures go to the shadow, it will break into three parts: one for heat, one for light, and one for smoke. For that reason, Allah-ta'ala said:

Depart to a triple-massing shadow. (77:30)

The heat will be on the heads of the hypocrites because they were overly careful about fiery heat in this world, as He, may He be exalted said:

They said: 'Go not forth in the heat.'

Say: 'Jahannam's fire is hotter, did they but understand.' (9:81)

Smoke will be on the heads of the kafirun because they were in light in this world and in darkness in the next. He said, may He be exalted:

They bring them forth from the light to the darkness. (2:257)

Light will be on the heads of the mu'minun because they were in darkness in this world and in light in the next, as Allah-ta'ala said:

Allah is the Protector of the mu'minun —

He brings them forth from the shadows into the light. (2:257)

Allah-ta'ala said, describing them on the Day of Rising:

*Upon the day when you see the mu'minun, men and women,
their light running before them,*

and on their right hands.

*'Good news for you today! Gardens underneath which
rivers flow!' (57:12)*

He said, peace be upon him: "There are those whom Allah will shade in the shade of the Throne on the Day when there is no shade: the just Imam, the youth raised up in worship ('ibada) of Allah-ta'ala, a man whom a beautiful woman sought illicitly and he said: 'I fear Allah-ta'ala, Lord of the worlds,' a man who did dhikr'ullah alone and his eyes filled with tears from fear of Allah-ta'ala, a man who gave sadaqa with his right hand and hid it from his left, and a man whose heart is attached to mosques."

He said, peace be upon him: "When Allah-ta'ala gathers the creatures, a voice will cry out: 'Where are the people of bounty?' So some people will stand and hasten to the Garden. So the angels will meet them and say: 'We see you hastening to the Garden. Who are you?'

They will say: 'The people of bounty.'

The angels will say: 'What is your bounty?'

They will say: 'When we were wronged, we were patient. When vileness was done to us, we forgave.'

So the angels will say to them: 'Enter the Garden. It is the best reward of the worlds!'

Then a voice will cry out: 'Where are the people of patience?' So some people will hasten to the Garden. The angels will meet them and say: 'We see you hastening to the Garden. Who are you?'

They will say: 'We are the people of patience.'

The angels will say: 'What was your patience?'

They will say: 'We were patient in obeying Allah and patiently kept from rebelling against Allah-ta'ala.'

The angels will say to them: 'Enter the Garden.'

Then a voice will cry out: 'Where are those who loved each other in Allah?' So some people will hasten to the Garden. The angels will meet them and say: 'We see you hastening to the Garden. Who are you?'

They will say: 'We loved each other in Allah and made mutual compact in Allah.'

The angels will say: 'Enter the Garden.' "

The Prophet, peace be upon him, said: "The Scales will be set up after these people have entered the Garden."

As for the Banner of Praise, it is above the heavens. The Messenger of Allah

was asked about the Banner of Praise, and its length and its width. So he said, peace be upon him: "Its length is one thousand years, and written on it is 'La ilaha illa'llah, Muhammadun rasulu'llah.' Its width is what is between the heavens and the earth. Its tips are of red ruby. Its handle is of white silver and green chrysolite. It has three strands of light, one in the east, one in the middle and one in the west. Written on them are three lines: the first is 'Bismillahi-r-Rahmani'r-Rahim' (In the Name of Allah, the Merciful, the Compassionate); the second is 'Al-Hamdu lillahi Rabbi'l-alamina' (Praise is Allah's, Lord of the worlds); the third is 'La ilaha illa'llah, Muhammadun rasulu'llah' (There is no god but Allah, Muhammad is the Messenger of Allah); the length of each line is one thousand years. It has seventy thousand ranks of angels. In each rank are five hundred thousand angels all glorifying and praising Allah."

Al-Jurjani said: "The meaning of his statement, peace be upon him, 'The Banner of Praise is in my hand,' is that when the Day of Rising comes, the banner will be fixed in the hand of the Prophet, peace be upon him. The mu'minin from the time of Adam, peace be upon him, up to the Hour, will be under his banner. The kafirun will be at ease from the Fire as long as the Banner of Praise is moving. At the moment the banner is surrounded, the kafirun will be driven to the Fire."

In Tradition it is related that when the Day of Rising comes, the Banner of Sidq will be raised by Abu Bakr, may Allah be pleased with him. Every sincere person will be under his banner. The Banner of the Fuqaha' will be for Mu'adh ibn Jabal, may Allah be pleased with him. Every faqih will be under his banner. The Banner of Doing-without will be for Abu Dharr, may Allah be pleased with him. Every zahid will be under his banner. The Banner of Generosity will be for 'Uthman, may Allah be pleased with him. Every generous one will be under it. The Banner of Martyrs will be for 'Ali, may Allah be pleased with him. Every martyr will be under his banner. The Banner of the Readers of Qur'an will be for Ubayy ibn Ka'b, may Allah be pleased with him, and every Qur'an reader will be under it. The Banner of the Mu'adhdhins will be for Bilal, may Allah be pleased with him, and every mu'adhdhin will be under his banner. The Banner of Those Killed Unjustly will be for Husayn, may Allah be pleased with him. Everyone killed unjustly will be under his banner. For that reason, He, may He be exalted, said:

It is related in Tradition: "When the Day of Rising comes, creatures will stand and be very thirsty. Sweat will silence them. So Allah will send Jibril to me, Muhammad, and he will say: 'O Muhammad! Tell your community to call on Me with the Name with which you called on Me in hardships.'"

So he will call out that to his community. They will say: "Bismillahi'r-Rahmani'r-Rahim." Then Allah-ta'ala will render the Decree among creatures.

Then Allah-ta'ala will say to all the communities: "Had they not mentioned Me with this Name, I would have extended on you the Decree one thousand years more."

Then Allah will judge the wild and domestic beasts after he judges the dumb horned beasts. Then Allah-ta'ala will say to the wild and domestic beasts: "Be dust!" At that, the kafirun will say: "Would that I were dust!"

Muqtal said: "Ten animals will enter the Garden: the she-camel of Salim, the calf of Ibrahim, the ram of Isma'il, the cow of Musa, the fish of Yunus, the donkey of 'Uzayr, the ant of Sulayman, the hoopoe of Bilqis, the she-camel of Muhammad, peace be upon him, and the dog of the people of the Cave. Allah will put on him the form of a ram, and enter him into the Garden, and dog-ness will vanish from him, and they will call him Tiwarim. He is also called Qitmir and Huban. His colour is yellow."

It is said that on the Day of Rising He will bring one of the 'ulama of the community of Muhammad, and he will stand before Allah. Allah-ta'ala will say: "O Jibril! Take him by the hand and go with him to his Prophet Muhammad." So they will bring him to the Prophet, peace be upon him, while he is at the edge of the Water-basin giving people water to drink with vessels. The Prophet will give the 'ulama water from his hand.

People will say: "O Messenger of Allah! Do you give people water with vessels and the 'ulama water with your hand?"

He will say: "Yes, because people were occupied in the world with their trade, and the 'ulama were occupied with knowledge."

The Faqih, may Allah have mercy on him, said: "The best of works is love for the awliya of Allah-ta'ala and opposition to the enemies of Allah."

On this it is related of Musa, peace be upon him, that his Lord spoke to him and said: "Have you done any act at all for me?"

He said: "My God, I have prayed for you, and I have fasted and given sadaqa for Your sake. I have glorified You and praised You. I have recited Your Book and done dhikr of You."

Allah-ta'ala said: "O Musa! As for the prayer, it is a proof for you. As for the fast, it is a garden for you. As for sadaqa, it is a shade for you. As for tasbih, it is trees in the Garden. As for the recitation of My Book, it is castles and houris for you. As for your dhikr of Me, it is light for you. So all of this is for you, O Musa! What act have you done for Me?"

Musa said: "My God, guide me to a deed which is for You!"

He said: "O Musa, have you been a friend to one who is a friend to Me, and have you been an enemy to one who is an enemy to Me?"

So Musa, peace be upon him, knew that the best of acts is love for Allah's sake and hate for Allah's sake.

Then Allah-ta'ala will judge between creatures. When they are standing before Allah, it will be said: "Where are those who have wrongs done to them?"

So a man will step forward and take some of the right actions of the wrong-doers and they will go to the wronged person on the Day when there is no dinar nor dirham to exchange. He will continue to receive full compensation from his right actions until not one remains to him. Then the wrong actions of the wronged person will be taken and returned to him. When his right actions are exhausted, it will be said: "Return to your mother, the fiery pit, Hawiya!" There will be no injustice that day.

Allah is swift with the reckoning, (25:45)

that is, swift with recompense.

On this, it has come down in Tradition that Allah-ta'ala inspired Musa, peace be upon him: "Say to your people: 'If you act with one quality, Allah will enter you into the Garden.'"

So Musa, peace be upon him, said: "What is it?"

Allah-ta'ala said: "That they please their opponents."

Musa said: "My God, what if they have died?"

He, may He be exalted, said: "O Musa, I am the Living and I never die! Say

to them: 'Let them please Me!' "

He said: "How will they please You?"

He said, may He be exalted: "By four things: remorse of the heart, asking for forgiveness with the tongue, tears of the eyes, and service of the limbs."

CONCERNING THE BRINGING FORWARD OF THE GARDEN

Allah-ta'ala said:

*The Garden shall be brought forward for those who fear Allah
and Jahim advanced for the perverse. (26:90-91)*

In Traditions it is related that when the Day of Rising comes, Allah-ta'ala will say: "O Jibril, bring the Garden near for those who fear Allah and advance Jahim for the perverse!" So the Garden will come to the right of the Throne, and Jahim will come to the left of the Throne. Then the Sirat will be stretched over the Fire, and the Scales will be set up. Allah-ta'ala will say: "Where is My sincere friend (Safi) Adam? And where is My friend (Khalil) Ibrahim? And where is the one I spoke to (Kalim) Musa? Where is My spirit (Ruh) 'Isa? Where is My Beloved (Habib) Muhammad? Stand to the right of the Scales!"

Then Allah-ta'ala will say: "O Ridwan! Open the gates of the Gardens! O Malik! Open the gates of the Fires!"

Then the Angels of Mercy will bring robes of honour, and the Angels of Punishment will bring chains and shackles and garments of tar. A cry will be heard: "O company of creatures! Look at the Scales! The actions of so-and-so will be weighed!"

Then a cry will come: "O people of the Garden! Eternally in it without death! O people of the Fire! Eternally in it without death!" For that reason, He, may He be exalted, said:

*Warn them of the Day of Anguish
when the matter shall be determined. (19:39)*

CONCERNING THE AWESOME MAGNITUDE OF THE HOUR

In Tradition it is related that the most awesome hour imposed upon the slave in this world when his ruh is departing is when his eyes are glazed over and his nostrils spread, his mouth opens and his jaw drops, his brow sweats, his ears are clogged and he is tongue-tied. He will not answer, nor return speech. His eyes sink in, his joints become limp, his limbs are severed. So his beloveds abandon him and his relatives part from him and bid farewell to the place he is in. He remains confused and his reason is altered, and Shaytan can sneak up on him. That hour is very distressing for him. The door of remorse has been shut for him, so the best that the slave can say at that time is the Shahada. It is the greatest word of defence for him in the next world.

When the Trumpet is blown, and they are raised from the graves, and the one who is wronged is joined to the one who wronged him, and the witnesses are the angels, and the questioner will be Allah-ta'ala and the punishment is in the Fire and bliss is in the Garden, then every pregnant woman will deposit her burden, and you will see people drunk while they are not drunk, but the punishment of Allah is harsh. Children will become grey-haired on that day, as Allah-ta'ala said:

*How will you guard yourselves against a day
that shall make the children grey-haired? (73:17)*

He said:

*It was only one cry. (36:29)
Those who feared their Lord
shall be driven in companies to the Garden. (39:73)*

It is said that seven witnesses of the earth will witness them. He, may He be exalted, said:

Upon that day she shall tell her news. (99:4)

Time will also tell, as it says in Tradition. Each day will call out: "I am a new day, and I am a witness to what you did!" The tongue will give witness, as He, may He be exalted, said in the Sura of Light:

On the day when their tongues testify against them. (24:24)

Their limbs will testify, as He said, may He be exalted,

*Their hands speak to us, and their feet bear witness
as to what they have been earning. (36:64)*

The two guardian angels will testify, as Allah-ta'ala said:

*Yet there are over you watchers
Noble Scribes who know whatever you do. (82:11)*

The Books will testify, as Allah-ta'ala said:

This is Our Book, that speaks against you the Truth, (45:29)

and the Merciful will testify as He, may He be exalted, said:

We are witnesses over you. (10:62)

So what will be your state, O rebel, after these witnesses have testified against you?

CONCERNING THE SCATTERING OF THE BOOKS ON THE DAY OF RISING

It is related from Abu Dharr, may Allah be pleased with him, that the Messenger of Allah said: "Every mu'min has a new page every day. When it is rolled up and there is no istighfar (asking forgiveness) in it, it is dark. When it is rolled up and it has istighfar in it, it is a light that shines."

The Faqih, may Allah be pleased with him, said: "Everyone in the world has two guardian angels from Allah-ta'ala who are over him night and day, and who write down his actions, right and wrong, trivial and serious. He, may He be exalted, said:

There are over you watchers. (82:10)

Every day a book is raised up for him, and every night a book is raised up, and every year his books are joined together on the night of Nusfu Sha'ban. The foolishness of his speech and action is thrown out. Every year a book is gathered into a scroll. When his time comes and he is in the death struggle, those scrolls are gathered together. When his ruh departs, they are rolled up and hung on his neck and sealed. His scrolls are placed with him in the grave. This is the meaning of His Word, may He be exalted:

*And every man — We have fastened to him
his bird of omen upon his neck, (17:13)*

that is, We have girded to him the register of his actions. The neck is specified because it is the place of necklaces and neckbands, and that which adorns and disgraces,

*And We shall bring forth for him, on the Day of Rising
a book he shall find spread wide open.*

We will give him a book, and it will be said to him:

Read your book!

which you filled in the world,

Your self suffices you this day as a reckoner against you. (17:14)

When Allah gathers creatures in the courtyards of the Rising, and wishes to reckon with them, their books will be scattered on them like snow. A cry will come from before the Merciful: "O Such-and-such a person! Take your book in your right hand! O Such-and-such a person! Take your book in your left hand! O Such-and-such a person! Take your book from behind your back!" No one will be able to take his book except as Allah-ta'ala commands him. So those who fear Allah will be given their books in their right hands, and the wretched will be given their books in their left hands, and the kafirun will be given their books behind their backs, as Allah-ta'ala said:

As for him who is given his book in his left hand, (69:25)

and

*As for him who is given his book behind his back,
He shall call for destruction and he shall roast at a blaze. (84:11)*

It is likewise for people in the reckoning. There are three classes: one has an easy reckoning — they are those who fear Allah; one has a harsh reckoning, and they are destroyed — they are the kafirun; one has a reckoning which is disputed and then they are saved — they are the rebellious.

It is related in a Hadith of the Prophet, peace be upon him, that he said: "On the Day of Rising, the feet of the slave will not go from before Allah-ta'ala until he is asked about his life — what he spent of it, and about his property — how he earned it and where he spent it. He will be asked about what is in his book. When the end of the book is reached, Allah-ta'ala will say: "O My slave! Is this all your work, or have the angels added anything to you in your book?"

He will say: 'O Lord, no. I did all of it.'

Allah-ta'ala will say: 'I am the one who veiled your wrong actions in the world, and today I forgive you. Go, for I have forgiven you.' This is the state of the one whose reckoning is disputed and then he is saved by the bounty of Allah-ta'ala."

As for the one who is given an easy reckoning, he is among those about whom Allah-ta'ala said:

*As for him who is given his book in his right hand,
he shall surely receive an easy reckoning. (84:7-8)*

The Prophet was asked about the easy reckoning, and he said, peace be upon him: "A man will look at his book, and it will be passed over." It is said that the mithal (picture) of the reckoning of Allah-ta'ala with the mu'minun on the Day of Rising is like the conduct of Yusuf, peace be upon him, with his brothers when he said to them:

No reproach this day shall be on you. (12:92)

Likewise, Allah-ta'ala will say: "O My slaves! No fear shall you have on this day, nor shall you sorrow." Yusuf, peace be upon him, said:

Are you aware of what you did with Yusuf? (12:89)

Likewise, Allah-ta'ala will say to His slaves: "Are you aware of what you did when you opposed My command? Do you remember what you did when you opposed it?"

It is related in Tradition that when Allah wishes to reckon with creatures, a cry will come from before the Merciful: "Where is the Hashimi Prophet?"

So the Messenger of Allah will come to his Lord and praise and glorify him. The creatures will be awe-struck by him and he will ask his Lord not to disgrace his community.

Allah will say: "Present your community, O Muhammad!"

So he will present them. Each one will stand above his grave and the reckoning will be easy. There will be no wrath on them, and their wrong actions will be inside their pages; a crown of gold, inlaid with pearls and jewels, will be placed on their heads. They will be dressed in three trousers — one of gold, one of silver, and one of pearl. They will return to their brothers, the mu'minun, and they will not recognise them because of their beauty and perfection. In their right hands they will have their books of right actions and their protection from the Fire. They will be in the abode of the Gardens forever. That is His Word, may He be exalted:

*As for him who is given his book in his right hand,
he shall surely receive an easy reckoning*

and he will return to his family joyfully. (84:7)
But as for him who is given his book in his left hand,
he shall say: "Would that I had not been given my book." (69:25)

Of his book, He, may He be exalted, said:

As for him who is given his book behind his back,
he shall call for destruction
and he shall roast at a blaze, (84:11)

and every right action will be inside the pages of his book and every wrong action will be on the outside of it. As for him who is given his book in his left hand, he will be in the punishment, even if he has right actions. That is for the kafirun, because a right action with kufr has no reward. Part of the description of the kafir is that his body is like Mount Harra' and Abu Qabis – they are two mountains near Makka. On his head is a crown of fire, and he is clad in a garment of molten copper. On his neck is a firebrand, and it is on fire. His hand is tied to his neck. His face is black and his eyes are green. So he will return to his brothers. When they see him, they will be terrified and flee from him. They will not know him until he says: "I am so-and-so." Then they will drag him on his face to the Fire.

These are the kafirun who are given their book in their left hand, but they take it from behind their backs, as it is related from the Prophet, peace be upon him: "When the kafir is called to the reckoning by his name, one of the angels of punishment will advance and cleave his breast. Then his left hand will go behind his back from between his shoulders. Then he will be given his book."

CONCERNING THE SETTING-UP OF THE SCALES

It is related from Ibn 'Abbas, may Allah be pleased with him: "The Scales will be set up on the Day of Rising on shafts – the length of each shaft is the distance between the east and the west. The Scale of the balance will be like the layers of the world in length and width. One Scale will be on the right of the Throne – and it is the Scale of right actions, and the other will be on its left, and it is the Scale of wrong actions. Between the Scales are heaped up mountains of the actions of jinn and men who are filled with right and wrong actions. The measure of that Day will be 50,000 years."

He said, peace be upon him: "He will bring a man forward, and he will have seventy-seven scrolls with him. Each scroll is the length of the scope of vision. In it are his faults and his wrong actions. It will be placed in one of the Scales, and a parchment the size of a fingertip will be brought out. On it is the Shahada – La ilaha illa'llah, Muhammadun rasulu'llah. It will be placed in the other Scale, and all his wrong actions will be outweighed by it. That is His Word, may He be exalted:

He whose acts weigh heavily in the balance,

that is, the weight of his right actions of obedience and doing good outweigh his wrong actions,

He shall inherit a pleasing life,

that is, he will live in the Garden which pleases him. Then He said:

But he whose deeds weigh lightly in the balance
his mother is Hawiya!

And what shall teach you what Hawiya is?
A blazing Fire! (101:8-11)

CONCERNING THE SIRAT

The Prophet, peace be upon him, said: "Allah-ta'ala created a bridge over the Fire, and it is the Sirat on the surface of Jahannam, slippery and treacherous. There are seven arches on it. Each arch is three thousand years long. One thousand years in the ascent, one thousand on the plateau, and one thousand in the descent. It is finer than a hair and sharper than a sword and darker than night. Every arch has seven branches on it. Each branch is like a long spear with sharp teeth. The slave sits on each arch and is questioned about what Allah-ta'ala commanded him to do. In the first one, he will be reckoned on his iman (faith), and it will be seen if he is sound in respect to kufr and his emulation of it. If he is not, he will be destroyed in the Fire. In the second one, he will be questioned about the prayer. In the third one, he will be questioned about Zakat. In the fourth one, about the fast. In the fifth one, about Hajj and 'Umra. In the sixth one, about wudu' and ghusl (the ritual washings before the prayer). In the seventh one, on dutifulness to parents and relatives, and wrongs. If he is saved, he passes over it. If not, he is destroyed in the Fire."

Wahb said that the Prophet, peace be upon him, made du'a: "O Lord, make my community safe!" So creatures will ride on the bridge and some will ride on others. The bridge will shake like a ship on the sea in a tempestuous gale. The first company will pass like quick lightning. The second company like the wind of a tempest. The third company like a swift bird. The fourth company like a noble horse. The fifth company like a swift man. The sixth company like a cow. The seventh company will take the length of a day and a night to cross it. It is said that some will take two months to cross it, some one year, some two years, some three years, until it comes to the time that the last one to cross the Sirat will take twenty-five thousand years of the years of this world.

It is related that people will walk on the bridge while there are fires under their feet, above their heads, on their right and left, and before them and behind them. That is His Word, may He be exalted:

There is not one of you who will not go down to it —

*that for your Lord is a thing decreed, determined.
Then We shall deliver those who feared Allah
and the wrong-doers We shall leave there
hobbling on their knees. (19:71)*

The Fire will work on their bodies, skins and flesh until it makes them like black coal, except for those who are delivered from it. Among them are those who cross the Sirat and fear nothing of its terrors, nor are they touched by any of its fire, to the extent that they say when they cross it: "Where is the Sirat?" It will be said: "You have crossed it without difficulty by the mercy of Allah-ta'ala."

It has come down in Tradition that when the Day of Rising comes, the community of Muhammad will come forth. When they climb the Sirat, he, peace be upon him, will turn to them. He will say: "Who are you?"

They will say: "We are your community."

He will say: "Were you on my Shari'a (road)?"

They will say: "No."

Their trust will be destroyed, and he will leave them. So they will fall into Jahannam.

Then another will come and he, peace be upon him, will say: "Were you on the Shari'a of your prophet and did you travel his Tariq (path)?"

If they answer "yes," they will cross the Sirat; if not, they will fall into the Fire. After entering the Fire, they will have need of the intercession of the Prophet, peace be upon him.

It is related in Tradition that some people will come and begin to stand on the Sirat and say: "Who will deliver us from the Fire?" They will not dare to cross it, and they will weep. So Jibril, peace be upon him, will come and say to them: "What prevents you from crossing the Sirat?"

They will say: "We are afraid of the Fire."

So Jibril will say: "When you were in the world and encountered a deep ocean, how did you cross it?"

They will say: "By ship."

So Jibril will bring the mosques in which they prayed in the form of ships. They will sit on them and cross the Sirat. It will be said: "These are your mosques in which you prayed the community prayer."

It is related in Tradition that when Allah-ta'ala takes the reckoning of a slave and his wrong actions outweigh his right actions, Allah will order him to the Fire. When he goes, Allah will say to Jibril, peace be upon him: "Catch up with my slave and ask him if he used to sit with the 'ulama in the world. I will forgive him by their intercession."

So Jibril will ask him and he will say: "No." So Jibril, peace be upon him, will say: "O Lord! You know the state of Your slave!"

He will say: "Ask him if he loved the 'ulama."

Jibril will ask him and he will say: "No."

Allah will say: "Ask him if he sat at a table with the 'ulama."

He will ask him and he will say: "No."

Allah will say to Jibril, peace be upon him: "Ask him if he loved a man who loved the 'ulama."

He will say: "Yes."

So Allah will say to Jibril, peace be upon him: "Take him by the hand and enter him into the Garden. He loved a man in the world who loved the 'ulama, so I have forgiven him by the baraka (blessing) of that man."

It has come down in Tradition that Allah-ta'ala will gather the mosques of the world on the Day of Rising like camels. Their legs will be of pearl, their necks of saffron, their heads of pungent musk, and their backs of green chrysolite. Those who prayed in them in community will ride them. The mu'adhdhins will lead them and the Imams will drive them. They will cross into the courtyards of the Rising. A cry will come: "O people of the courtyards! These are not the near angels nor the sent prophets, but rather those of the community of Muhammad who maintained their prayers with the people!"

It is said that Allah-ta'ala created an angel called Dirda'l who has two wings – a wing in the west of red ruby, and one in the east of green chrysolite. They are inlaid with pearl, ruby and coral. His head is under the Throne and his feet are under the seventh earth. Every night of Ramadan he cries out: "Is there anyone who makes a du'a, that it may be answered? Is there anyone who asks, that his request may be granted? Is there anyone who turns away from wrong, that he might be turned to? Is there anyone who asks pardon, that he might be pardoned?" – until the breaking of dawn.

CONCERNING THE FIRE

It is related in Tradition that Jibril, peace be upon him, came to the Prophet, peace be upon him. He said: "O Jibril! Describe the Fire to me!"

So he said: "Allah created the Fire and stoked it up for one thousand years until it was red. Then he stoked it up for one thousand years until it was white. Then he stoked it up for one thousand years until it was black like dark night. Its flames do not die down and its embers do not smoulder."

Mujahid said that there are snakes in Jahannam like the tails of camels, and scorpions like mules. The people of the Fire flee from those snakes and scorpions, from Fire to Fire. The snakes and scorpions take them by their mouths and all the skin that is between their hair and their nails. Flight into the Fire does not save the people from them.

It is related from 'Abdullah ibn 'Abbas from the Messenger of Allah that there are snakes like the necks of camels. Some of them sting with a sting that has a poison which is felt for more than forty years.

It is related from Zayd ibn Wahb from Ibn Mas'ud, may Allah be pleased with him: "This fire of yours is one-seventieth of that Fire. Had it not been put in the sea twice, you would have had no good from it."

Mujahid said: "This fire of yours seeks refuge from the Fire of Jahannam."

It is related in Tradition that Allah-ta'ala sent Jibril, peace be upon him, to the Angel of the Fire to take some of the Fire and bring it to Adam, peace be upon him, so that he might cook food with it. Malik said: "O Jibril! How much do you want of the Fire?"

He said: "I want a date's worth of it."

Malik said: "O Jibril! If I gave you a date's worth of it, the seven heavens and earths would melt from the heat!"

He said: "The amount of a date-pit."

He said: "If I were to give you what you want, not a drop of water would fall from the sky and not a plant would grow on the earth!"

Then Jibril called out: "My God, how much shall I take of the Fire?"

Allah-ta'ala said: "Take an atom's worth of it." So Jibril took an atom's worth of it, and submerged it in the river seventy times. Then he brought it to Adam, peace be upon him, and placed it on a lofty mountain, so that mountain melted, then the Fire returned to its place and its smoke remained in the stones and iron until this day. This fire is from the smoke of that atom. So take note of it, O mu'minun!

The Prophet, peace be upon him, said: "The one among the people of the Fire who will have the lightest punishment will have two sandals of fire which will cause his brains to boil as a cauldron boils. So his neighbors will hear him. His teeth are live coals and his lips are live coals, and flames of fire come forth from his intestines and his feet. He sees himself as having the harshest punishment of the people of the Fire, and his is the lightest punishment of the people of the Fire."

'Asim said that the people of the Fire will call on Malik, and he will not answer them for forty years. Then he will answer and say:

You will surely tarry! (43:77)

that is, you are here forever! Then they will call out:

*Our Lord, bring us forth out of it!
If we revert, we shall be wrong-doers indeed! (23:107)*

He will not answer them for a period of time as long as the whole time of the world twice over. Then He will answer with His statement:

Slink you into it, and do not speak to Me! (23:108)

The Prophet, peace be upon him, said: "By Allah, those people will speak not one word after it. After it there is only sighing and moaning in the Fire, and their voices resemble the voice of the ass. It begins with a sigh and ends with a groan."

Jibril, peace be upon him, said: "By Him who sent you with the Truth as a prophet, had a hole the size of the eye of a needle opened from it towards the east, the people of the west would have been burnt by the force of its heat!

By Him who sent you with the Truth as a prophet, had one of the garments of the people of the Fire been hung between heaven and earth, people would have died from its heat when they encountered some of its stench! By the One who sent you with the Truth as a prophet, had an arm's length of the chains which Allah mentioned in His Book been placed on a mountain, the mountain would have melted until it reached the seventh earth! By the One who sent you with the Truth as a prophet, had one of the people of the Fire been punished in the west, whoever is in the east would have been burnt up by the severity of His punishment. Its heat is strong, its bottom is deep and its fuel is people and rocks. Its drink is hamim (boiling water) and pus. Its garment is made of tar."

CONCERNING THE GATES OF THE FIRE

The Fire has seven gates. Each gate has a portion of men and women. It is related from the Messenger of Allah that he asked Jibril, peace be upon him: "Are its gates like these gates of ours?"

He said: "No. Some of them open lower than others. From one to another is seven hundred years. Each gate is greater in heat than the one which follows it by twice seventy times."

He said, peace be upon him: "Who are the inhabitants of these gates?"

Jibril said: "As for the lowest gate, in it are the hypocrites and those who rejected the Truth from among the companions of the Table (Sura 5) and the House of 'Imran (Sura 3). Its name is Hawiya. The second gate has the mushrikun, and its name is Jahim. The third gate has the Sabians and its name is Saqar. The fourth gate has Iblis and whoever followed him, and the Magians, and its name is Ladha. The fifth gate has the Jews and its name is Hutama. The sixth gate has the Christians and its name is Sa'ir." Then Jibril stopped.

He said, peace be upon him: "O Jibril, why don't you tell me about the inhabitants of the seventh gate?"

So he said: "O Muhammad, are you asking me about it?"

He said: "Yes."

Jibril said: "O Muhammad, they are the people of serious wrong actions from your community who died and did not turn away from them." So the Prophet, peace be upon him, swooned. When he regained consciousness, he said, peace be upon him: "O Jibril! My affliction is great and my fear is strong! Will some of my community enter the Fire?"

Jibril said: "Yes, the people of serious wrongs from your community will enter the Fire."

So the Messenger of Allah wept, and Jibril wept at his weeping. He said, peace be upon him: "O Jibril! Why do you weep while you are the Trusty Ruh?"

Jibril said: "I fear that I will be tried by the same trial as Marut and Harut (Sura 2:102). That is why I wept."

Allah-ta'ala revealed: "O Jibril and O Muhammad! I have put you far from the Fire, but do not feel safe from My punishment!"

CONCERNING JAHANNAM

It is related from Ibn 'Abbas, may Allah be pleased with him, that He, may He be exalted, will bring Jahannam forth on the Day of Rising, and around it are seventy thousand ranks of angels. Each rank has a greater number than the one before. Jahannam has four legs. Between each leg is one thousand years. It has thirty heads. In each head are thirty thousand mouths and in each mouth are thirty thousand teeth, each like a mountain one thousand times over. Each mouth has two lips. Each lip is like the surface of the world. In its lips are two iron chains. Each chain has seventy thousand rings, and holding on to each ring is an uncountable number of angels. It will be brought forward from the left of the Throne. It is His Word, may He be exalted:

It shoots sparks like dry sticks. (77:32)

CONCERNING THE DRIVING OF PEOPLE TO THE FIRE

The enemies of Allah will be driven to the Fire. Their faces will be blackened and their eyes made green and their mouths sealed. When they reach its gates, the zabaniya will receive them with chains and shackles. A chain will be placed in the mouth of the kafir and it will come out of his back. His left hand will be chained to his neck, and his right hand will enter his breast and be pulled out from between his shoulders. He will be bound with chains, and each man will be accompanied by a shaytan on a chain. He will be dragged on his face, and the angels will beat him with iron staffs. Whenever the kafirun want to go out of it, they are returned to it, and it is said to them:

Taste the punishment of the Fire, which you called a lie! (32:20)

Fatima said: "O Messenger of Allah, why don't you ask about your community, and how they will enter it?"

He said, peace be upon him: "The angels will drive them to the Fire, but their faces will not be blackened nor their eyes made green nor their mouths sealed, nor will they have a shaytan for a companion. Chains and shackles will not be placed on them."

So she said: "O Messenger of Allah, how will the angels lead them?"

He said, peace be upon him: "The old man and the youth will be taken by the beard. As for the women, they will be taken by the forelock. How many a white-haired man of my community will be taken by his white hair and led to the Fire! He will cry: 'Alas for my white hair and alas for my weakness!' How many a youth from my community will be taken by his beard and led to the Fire. He will cry out: 'Alas for my youth! Alas for its handsome form!' How many a woman from my community will be taken by her forelock and led to the Fire. She will cry out: 'Alas for my shame! And the veiling of shame!' Until they come to Malik. Malik will look at them and say to the angels: 'Who are these? No stranger ones among the wretched have been brought to us! Their faces are not black nor are their chains and shackles placed on their necks!'

The angels will say: 'Allah has commanded us to bring them in this state.'

He will say to them: 'O wretched ones! Who are you?'

They will say: 'We are from the community of Muhammad.' "

It is related in another variant that when the angels lead them, they will cry out: "O alas! Muhammad!" But when they see Malik, they will forget the name Muhammad out of their terror of him. Malik will say to them: "Who are you?"

They will say: "We are those to whom the Qur'an was sent down and who fasted in the month of Ramadan."

So Malik will say: "The Qur'an was only sent down to Muhammad."

When they hear the name Muhammad, they will all cry out: "We are of his community!"

Malik will say to them: "As for what you had in the Qur'an, it was a deterrent to acts of rebellion."

When they stand on the edge of Jahannam and look at the Fire and the zabaniya, they will say: "O Malik! Give us permission to weep for ourselves!" So he will give them permission, and they will weep until no tears remain in their eyes. Then they will weep blood. Malik will say: "How excellent this weeping is! Had it been in the world from fear of Allah-ta'ala, the Fire would not have taken you today!"

CONCERNING THE ZABANIYA

Mansur ibn 'Ammar al-Mughni said: "The Angel of the Fire has as many hands and feet as the number of the people of the Fire. With each hand and foot he stands and sits and shackles and chains whomever he wishes. When Malik looks at the Fire, the Fire consumes itself from fear of him.

The nineteen letters of:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(Bismillahi'r-Rahmani'r-Rahim), are equal to the number of the chiefs of the zabaniya. The zabaniya take the people of the Fire by their hands and feet because they act with their feet as well as with their hands. One of them will take ten thousand kafirun with one hand, and ten thousand with the other hand, ten thousand with one foot, and ten thousand with the other foot. He will thrust forty thousand kafirun into the Fire with one push by the strength and power that he has.

Their leader is Malik, guardian of the Fire. Eighteen are like him, and they are the chiefs of the angels, and under each one of them are guardians whose number is known only by Allah. Their eyes are like swift lightning. Their teeth are like the white horns of cattle. Their lips touch their feet and flames of fire issue from their mouths. Between each of them is the distance of a year. Allah-ta'ala did not create any mercy of compassion in their hearts – not even an atom's worth. One of them plunges into the Seas of Fire for seven years, and the fire does not harm him, because light conquers fire. We seek refuge with Allah-ta'ala from the Fire!

Then Malik will say to the zabaniya: "Thrust them into the Fire!" They will cast the people into the Fire, and they will all cry out: "La ilaha illa'llah!" So the Fire will retreat from them.

Malik will say: "O Fire! Take them!"

The Fire will say: "How can I take them while they say "La ilaha illa'llah?"

Malik will say: "The Lord of the Mighty Throne has commanded that."

So the Fire will take them. It will take some of them by their feet, some by their knees, some by their navels, and some by their throats. When it comes near their faces, Malik will say to the Fire: "Do not burn their faces, for they were prostrating on them to the Merciful! Do not burn their hearts, for their hearts are the treasury of Tawhid and Ma'rifa (gnosis) and Iman! How often they trusted in Ramadan!"

So they will remain in the Fire as Allah wills.

CONCERNING THE FOOD AND DRINK OF THE PEOPLE OF THE FIRE

The Prophet, peace be upon him, said: "The people of the Fire have black faces, their vision is darkened, their intellects are gone. Their heads are like domes, their bodies are like mountains. Their eyes are green and their height is that of a towering mountain. They are like reeds — there is no death which they die and no life which they live. Each of them has seventy skins. There are snakes of fire in their bellies. Their voices have the sound of wild beasts. They are encircled with chains and shackles. They are beaten with iron staffs and dragged on their faces."

He said, peace be upon him: "The wretched of the people of the Fire will cry out: 'Our Lord! The punishment has encompassed us!' They will be imprisoned and fettered with shackles. If they are silent, they will not find mercy. If they are patient, they will not be saved. If they cry out, they will not be answered. While they are in prison they will cry out and burst into loud laments, everlasting, remorseful. Their punishment is long, their confinement is narrow. Their pus pleads. Their genitals are evident. Their colour is altered. They are wretched, and they will say: 'Our Lord! Our misery has defeated us, we were a people who went astray! Our Lord! Lift the punishment from us, for we trust!' "

The Prophet, peace be upon him, said: "Allah-ta'ala created mountains for the wretched people of the Fire. They are called 'slopes'. The people of the Fire will climb up the slopes on their faces for one thousand years until they reach the top and then the mountains will hurl them to the pit of Jahannam. They are the losers!"

The Prophet said, peace be upon him: "The wretched people of the Fire will seek help by rain. Black clouds will come. They will say: 'Help has come from the Merciful!' Then rocks of fire will rain down on them, and fall on their heads and come out of their backs. Then for one thousand years they will ask Allah to provide them with help. So black clouds will appear and they will say: 'These are clouds of rain!' Then snakes like the tails of camels will rain on them. When they bite someone, their poison will remain in him for one thousand years." This is the meaning of His Word, may He be exalted:

Then We shall give increase of punishment upon punishment because they were spreading corruption. (16:88)

The Prophet, may Allah bless him and grant him peace, said: "The wretched people of the Fire will call on Malik for seventy years, but he will not answer them. They will say: 'Our Lord! Malik does not answer us!'

Allah will say: 'O Malik! Answer the people of the Fire!'

Then Malik will say: 'What do you say, O people upon whom the wrath of Allah has fallen? O people of the Fire!'

So they will say: 'O Malik! Give us a drink of water, let us have some refreshment. The Fire has eaten our flesh and bones. Our skins are scorched and our bones are rent. Our hearts are cut, so give us a drink of Hamim!' When they take it in their hands, their fingers will fall off. If it reaches their faces, their eyes and cheeks will fall out. If it reaches their bellies, their intestines and livers will be cut to pieces."

He said: "When the wretched people of the Fire seek some food, Zaqqum (bitter fruit from a tree in the Fire) will be brought to them. When Zaqqum comes and they eat it, what is in their bellies will boil, what is in their brains will boil, flames will come out of their mouths, and their bodies will fall between their feet."

He said: "The wretched people of the Fire will wear garments of tar. When they put them on their bodies, their skins will be flayed."

The wretched are blind in the Fire. They do not see. They are dumb and do not speak. They are deaf and do not hear. Everyone who is hungry desires food except for the people of the Fire. Everyone who is naked desires clothes except for the people of the Fire. Everyone who is dead desires life except for the people of the Fire, for they yearn for death.

CONCERNING THE VARIETIES OF PUNISHMENT ACCORDING TO ONE'S ACTIONS

The Prophet, peace and blessings be upon him, said: "After one thousand sixty years, those of my community will be delivered from the Fire who are too fat, who make light of the Dīn, who are clad in the garments of disobedience, knowing the outward of the life of this world, but who are negligent of the life of the next world, that is, they are ignorant. They are the people of markets and passions. They gain whatever wealth they desire and Allah does not care by which gate they enter the Fire."

Allah-ta'ala said: "O Musa, had you seen those who neglected My promise and trust dragged on their faces to the Fire, then thrown into Jahannam, where each limb is in one place, each vein is in another place, and their hearts are in another place, and the Fire will say: "Woe to those who neglected the trust and promise!" — you would have seen them crucified on the tree of Zaqqum. The Fire enters from their backs and comes out of their mouths and ears and eyes."

Allah-ta'ala said: "O Musa! Had you seen the one who neglected My promise and trust, you would see him accompanied by Shaytan in chains and shackles tied from his tongue, with his brains flowing from his nostrils, not sleeping for a second, nor finding a moment's rest. As the kafir demands security from the punishment of death, so the one who neglected the promise and trust will seek security from the punishment of death. The fornicator, the usurer, and the one who abandoned Salat (prayer) will be punished in the Fire for a long time."

Allah-ta'ala said: "O Musa! Had the sea been ink and the trees pens, and had all jinn and men written, the pens would have been worn down to nothing, the jinn and men exhausted, and all the ink used up before they could write the length of the duration of Jahannam." That is His Word, may He be exalted:

*They will linger therein for ages,
tasting therein neither coolness nor any drink
save Hamim and pus for a suitable recompense. (78:23)*

The Prophet, peace be upon him, said to Jibril: "What is the length of time?"

Jibril said: "Four thousand years."

He said, peace be upon him: "How many months has the year?"

He said: "Four thousand months."

He said, peace be upon him: "How many days has the month?"

Jibril answered: "Four thousand days."

He said, peace be upon him: "How many hours has the day?"

Jibril answered: "Seventy thousand hours and every hour is a year of the years of this world."

It is related from Abu Hurayra, may Allah be pleased with him, that the Prophet, peace be upon him, said: "When the Day of Rising comes, something called Harish will come out of the Fire. From it scorpions will be born. Its head will be in the seventh heaven and its tail under the lowest earth. It will cry out seventy times: 'Where is the one who opposed the Merciful? Where is the one who waged war against the Merciful?'

Jibril, peace be upon him, will say: 'What do you want, O Harish?'

He will say: 'I want five: Where is the one who abandoned the prayer? Where is the one who withheld Zakat? Where is the one who drank wine? Where is the one who consumed usury? Where is the one who spoke of worldly matters in the mosques?' He will gather them in his mouth and return with them to Jahannam."

We take refuge with Allah from wretchedness!

CONCERNING THE STATE OF THE WINE-DRINKERS

It is related from Ubaiy ibn Ka'b that the Prophet, peace be upon him, said: "When the Day of Rising comes to the wine-drinker, the jug will be hung from his neck, and the tunbur (mandolin) will be put on his shoulders until they grow stiff from fear of the Fire. A cry will come: 'This is so-and-so from such-and-such a place!' The smell of wine will come out of his mouth and will so afflict the people of the Place of Standing that they will seek succour of Allah from the foulness of his breath.

Then the wine-drinkers will go to the Fire. When they are cast into the Fire, they will cry out for one thousand years: 'Alas for thirst!' Then they will cry out to Malik and he will not answer them for eighty years. Their sweat will be foul and their neighbours will be afflicted by it. So they will cry out: 'Our Lord! Remove this sweat from us!' He will not remove it from them. Then they will be brought to the Fire until they are boiling water (hamim), and they will become a new creation, and they will be returned to the Fire with their hands bound, and they will be dragged into the Fire on their faces.

When they seek succour with drink, they will be given the water of Hamim. When they drink it, their intestines will be cut to pieces. When they seek succour with food, Zaqqum will be brought to them. When it is brought to them and they eat of it, what is in their bellies and brains will boil. So flames of fire will come from their mouths and their intestines will fall between their feet. Then each of them will be gathered in a box of live coals for one thousand years. Then after one thousand years, each of them will come out of the box and be placed in a prison of fire and be shackled with fire. Then they will shout for one thousand years: 'Alas for thirst!' They will be shown no mercy.

There are snakes and scorpions like camels in the prison which rend their feet with their teeth. They will not struggle. Then a crown of fire will be placed on each wine-drinker's head, irons will be put on his joints, chains will be put on his neck, and shackles on his hands. He will come out after one thousand years. Then he will be put in Wayl, and Wayl is one of the valleys of Jahannam. Its heat is strong and its bottom is deep. Many snakes and scorpions are in it. They will weep in Wayl for one thousand years."

Then they will cry out: "O Muhammad!"

He will hear and say: "O Lord, I have heard the voice of a man from my community."

Allah-ta'ala will say: "This is the voice of a man who drank wine in the world and died while he was drunk. He was sent to the Place of Gathering while he was drunk."

He will say, peace be upon him: "O Lord! Bring him out of the Fire by my intercession!" So he will not remain in the Fire forever.

CONCERNING COMING OUT OF THE FIRE

Then they will cry out: "O Compassionate! O Generous!" for one thousand years, and "O Living! O Self-Subsistent!" for one thousand years, then "O Most Merciful of the Merciful!" for one thousand years. Then Allah will carry out His judgement and decree on them. He will command Jibril and say: "O Jibril! What have the rebels of Muhammad's community done?"

He will say: "My God, you know their state better than I."

He will say: "Make haste and look and see what their state is."

So Jibril will hasten to Malik while he is on a minbar in the middle of Jahannam. When Malik sees Jibril, peace be upon him, he will stand to honour him. So he will say: "O Jibril! Why have you entered this place?"

He will answer: "What have you done to the rebels of the community of Muhammad, peace be upon him?"

Malik will say: "How wretched their state is! How narrow their place! The Fire has burned their bodies and eaten their flesh! Only their skins and their hearts remain with the light of iman gleaming in them."

Jibril, peace be upon him, will say: "Raise the veil so that I might look at them!"

So Malik will command the guardians to raise the veil from them. When they look at Jibril, peace be upon him, and see him as the most beautiful of creatures, they will know that he is not one of the angels of punishment. So they will say: "Who is this slave, the like of whose beauty none has ever come here?"

Malik will say: "This is Jibril, peace be upon him. He used to bring the Revelation to Muhammad."

When they hear Muhammad, peace be upon him, mentioned, they will all shout together, weeping and saying: "O Jibril! Send salams to Muhammad from us, and tell him of the wretchedness of our state! He has forgotten and left us in the Fire!"

So Jibril will make haste until he is standing before Allah-ta'ala, and Allah-ta'ala will say: "How did you find the community of Muhammad?" Jibril will answer: "O Lord! How wretched is their state and how narrow is their place!"

So Allah-ta'ala will say: "Did they ask anything of you?"

So he will say: "Yes, O Lord. They asked me to send salams to Muhammad

from them and to tell him of the wretchedness of their state."

So Allah will say: "Hasten to him and tell him!"

So Jibril, peace be upon him, will hasten to the Prophet, weeping. He, peace and blessings of Allah be upon him, will be in the Garden under the tree of Tuba in a tent of white pearl with four thousand doors. Each door will have two leaves of gold and white silver.

The Prophet will say: "Why do you weep, my brother Jibril?"

Jibril will answer: "O Muhammad, had you seen what I have seen, you would weep more than I! I have come from the rebels of your community who are being punished, and they were sending salams to you and were saying how wretched their state is and how narrow their place. They were shouting: 'O Alas! Muhammad!' "

(Jibril will say: "Listen to their shouting — they are saying: 'O Alas! Muhammad!' ").

So the Prophet, peace be upon him, will hear them and say: "At your service, at your service, O my community!" The Prophet will stand up weeping and come to the Throne with the prophets behind him, and he will fall down in prostration and praise Allah-ta'ala as none has ever praised him.

So Allah-ta'ala will say: "O Muhammad! Raise your head and ask, you will be given it! Intercede, your intercession will be accepted!"

The Prophet, peace be upon him, will say: "O Lord! Your decree on the wretched of my community has been carried out. Your command has judged them and vengeance has been inflicted upon them. So let me intercede for them."

So Allah-ta'ala will say: "You have interceded for them."

So the Prophet, peace be upon him, will come with the prophets to bring out everyone who used to say: "La ilaha illa'llah, Muhammadun rasulullah." Then the Prophet will hasten to Jahannam. When Malik sees Muhammad, peace be upon him, he will stand up to honour him. The Prophet will say to Malik: "How are the wretched of my community?"

He will say: "How wretched is their state and how narrow is their place!"

The Prophet will say: "Open the door and raise the cover." When the people of the Fire look at Muhammad, peace be upon him, they will all shout out: "O Alas! Muhammad! The Fire has burnt our skins and flesh! You have abandoned us and forgotten us in the Fire!"

So he will apologise to them: "I did not know of your state." They will all

come out of it in great numbers, those whom the Fire had eaten. Then he will hasten with them to a river near the gate of the Garden called the River of Life. They will bathe in it, and they will come out of it young, beardless, and hairless, with kohl on their eyes. Their faces will be like the moon. Written on their brows will be: "These were freed by the Merciful from the Fire." They will enter the Garden and wander in it and call upon Allah to efface their fault from them. So He will efface it from them.

When the people of the Fire see that the Muslims have gone out of the Fire, they will say: "O would that we had been Muslims and had gone out of the Fire!" It is His Word, may He be exalted:

Perchance the kafirun will wish that they had surrendered. (15:2)

It is related that the Prophet said: "Death will be brought on the Day of Rising like a seasoned ram. It will be said: 'O people of the Garden! Do you recognize this?'"

They will say: 'Yes.' They will look and know that it is Death.

It will be said: 'O people of the Fire! Do you recognize this?'"

They will say: 'Yes.' They will look and know that it is Death. So it will be sacrificed between the people of the Garden and the people of the Fire.

Then it will be said: 'O people of the Garden — eternally, with no death in it! O people of the Fire — eternally, with no death in it!' That is His Word, may He be exalted:

*Warn them of the Day of Anguish,
when the matter shall be determined. (19:39)*

It is related in Tradition that when Jahannam is brought forward, it will heave a sigh, and every community will fall on its knees from fear and terror. It is His Word, may He be exalted:

*You will see every nation hobbling on their knees,
every nation being summoned to its book —
today you shall be recompensed for what you were doing! (45:28)*

Then they will look at the Fire and hear its sigh, as Allah-ta'ala said:

They shall hear its bubbling and sighing, (25:12)

... from a distance of five hundred years. Then each of them will say: "Myself! Myself!" Even the Khalil (Ibrahim) and the Kalim (Musa), but not the Beloved (Muhammad). He, peace be upon him, will say: "My community, my community!" When it comes near, he will say: "O Fire! Return by the right of those who prayed and gave sadaqa and feared and were patient." It will not return.

So Jibril, peace be upon him, will say to it: "By the right of those who are repentant with tears and weeping over their wrong actions, return!" So it will return, and he will bring the tears of the rebels, and they will splatter on it and extinguish it until it is like the fire of the world which is put out by water and earth.

It is related in Tradition that when the Day of Rising comes, the creatures will be gathered in the Place of Gathering and Jahannam will be brought to them with its gates open, and it will surround the people of the gathering, before them, on their right, and on their left. So they will seek the aid of the Prophet and Jibril, peace be upon them.

Allah will say: "O Muhammad! Fear not! Brush the dust from your head!" So he will brush the dust from his head, and Allah will make a raincloud from the dust of his head which will stop over the heads of the mu'minun.

Then Allah will say: "O Muhammad! Brush the dust from your beard!" So he will brush the dust from his beard, and Allah will make a veil between them and the Fire from the dust of his beard.

Then He will command him, peace be upon him, to brush the dust from himself. So he will brush it off, and Allah will make a carpet from his dust under their feet, which will protect them from the fire of Ladha by his baraka, peace be upon him.

It is related in Tradition that a slave will be brought forward on the Day of Rising, and his wrong actions will outweigh his right actions. So he will be ordered to the Fire. So one of the hairs of his eyelashes will speak and say: "O Lord! Your Messenger is Muhammad! He said that if any eye wept out of fear of Allah-ta'ala, Allah would forbid the Fire to touch it! I wept from fear of Him, so recompense me for it!"

So Allah-ta'ala will pardon him and save him from the Fire by the baraka of his weeping out of fear of Allah in the world. Then there will be a cry: "So-and-so has been saved by the baraka of one hair!"

CONCERNING THE SIZE OF THE SEVEN GARDENS

Wahb said that Allah created the Garden on the day of its creation with a width like that of the sky and earth, but its length is known only to Allah. When the Day of Rising comes, the seven heavens and seven earths will go, and their place will be a space in the Garden. So the space will be extended to contain all their people.

All the Gardens are one hundred degrees. Between each degree is five hundred years. Their rivers flow and their fruits hang down ready to fall. In the Gardens are what selves desire and what pleases the eye. In them are pure wives, houris, whom Allah created from light:

*Lovely as rubies, beautiful as pearl, (55:58)
therein restraining their glances (55:56)*

. . . from other than their husbands. So they do not look at anyone except them,

untouched before them by any man or jinn. (55:56)

Whenever her husband comes to her, he finds her virgin. She has seventy robes on. Each robe has a colour which is lighter than a hair is on her body. The marrow of her legs is seen through her flesh and bones and skin, the same way red wine is seen through white glass. The heads of the houris are crowned with pearls inlaid with rubies.

CONCERNING THE GATES OF THE GARDEN

Ibn 'Abbas, may Allah be pleased with him, said: "The Gardens have eight gates of gold inlaid with jewels. Written on the first gate is "La ilaha illa'llah, Muhammadun rasulu'llah." It is the gate of the prophets, messengers, martyrs and the generous.

The second gate is the gate of those who prayed, who were excellent in wudu (ritual washing) and the basic elements of the prayer.

The third gate is that of those who gave Zakat cheerfully.

The fourth gate is that of those who commanded good and forbade the reprehensible.

The fifth gate is the gate of those who rooted out their appetites and prevented passions.

The sixth gate is the gate of those who did Hajj and 'Umra.

The seventh gate is the gate of those who fought Jihad.

The eighth gate is the gate of those who turned their eyes from haram things and did good actions of respect to parents, relatives, and others.

There are eight Gardens. The first is the Abode of Majesty, and it is of white pearl.

The second is the Abode of Peace, and it is of red ruby.

The third is the Abode of Shelter, and it is of green chrysolite.

The fourth is the Garden of Immortality, and it is of red and yellow coral.

The fifth is the Garden of Bliss, and it is of white silver.

The sixth is the Garden of Firdaws, and it is of red gold.

The seventh is the Garden of 'Adn, and it is of white pearl.

The eighth is the Abode of Rest, and it is of red gold, and it is the dome of the Gardens, and it is raised over the Gardens. It has two gates, and the two leaves are of gold and silver. Between each of the two leaves is what is between the heaven and earth. It is built of gold and silver bricks. Its mud is musk and its earth is amber and its straw is saffron. Its castles are of pearl and its rooms are of ruby. Its doors are of jewels, and in it are rivers. There is the River of Mercy which flows in all the Gardens, and its pebbles are pearls, with a white brighter than snow, and it is sweeter than honey. In it is the River of Kawthar (abundance), and it is the river of our Prophet Muhammad, peace be upon him. Its trees are pearls and rubies. In it is the River of Kafur (camphor),

and the River of Tasnim (water coming from above), and the River of Salsabil (easy to swallow), and the River of Sealed Nectar (ar-Rahiq al-Maktum). Beyond that are rivers whose number is not known.

It is related in a Tradition that the Prophet, peace be upon him, said: "The night He conveyed me to the heavens, He showed me all the Gardens. So I saw four rivers,

*Therein are rivers of ever fresh water,
rivers of milk unchanging in flavour,
and rivers of wine — a delight to the drinkers,
and rivers, too, of purified honey. (47:15)*

So I said: 'O Jibril! Where do these rivers come from and where do they go?'

Jibril, peace be upon him, said: 'They flow to the basin of Kawthar, and no one knows where they come from. So ask Allah to inform you or to show you.' "

(So he called on his Lord, and an angel came and greeted the Prophet. He said: "O Muhammad! Close your eyes!")

"So I closed my eyes. Then he said: 'Open your eyes!' So I opened them, and suddenly I was at a tree, and I saw a dome of white pearl with a door of green corundum, and its lock was of red gold. Had all the men and jinn in the world stood on that dome, they would have been like a bird sitting on a mountain. So I saw these four rivers flowing under this dome. When I wished to return, the angel said to me: 'Why don't you enter this dome?'

I said: 'How can I enter it when its door is locked?'

He said: 'Open it.'

I said: 'How shall I open it?'

He said: 'Its key is in your hand.'

I said: 'What is it?'

He said: 'Bismillahi'r-Rahmani'r-Rahim.'

So when I drew near, I said: 'Bismillahi'r-Rahmani'r-Rahim.' So its lock opened, and I entered the dome. I saw those rivers flowing from the four corners of the dome. When I wished to leave the dome, the angel said to me: 'Did you look and see?'

I said: 'Yes.'

He said to me: 'Look again.'

So when I looked, I saw written on the four corners of the dome:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(Bismillahi'r-Rahmani'r-Rahim),
and I saw the river of water coming from the م (Mim)
of Bismillah,

and the river of milk from the ه (Ha) of Allah,

and the river of wine from the م (Mim) of Rahman,

and the river of honey from the م (Mim) of Rahim.

So I knew that the source of these rivers was the Basmala.

Allah said: 'O Muhammad! Whoever of your community mentions Me with these names with a pure heart and says: "Bismillahi'r-Rahmani'r-Rahim," I will let him drink of these four rivers.' "

Allah will let the people of the Garden drink of the water of the Garden on Saturday, Sunday they will drink its honey, Monday its milk, and Tuesday its wine. When they have drunk, they will be intoxicated. When they get intoxicated, they will fly for one thousand years until they reach a great mountain of pure and pungent musk, and Salsabil will issue from under it. They will drink of it, and that will be Wednesday. Then they will fly for one thousand years until they reach a lofty castle. In it are couches raised up and goblets set forth, as it is in the ayat of Qur'an. So each of them will sit on a couch, and the drink of Zanjabil (ginger) will descend on them and they will drink of it. That will be Thursday. Then a white cloud will rain jewels on them for one thousand years. Each jewel will be joined to a houri. Then they will fly for one thousand years until they reach a Seat of Veracity and that will be

Friday. They will sit at the Table of Immortality, and Rahtq (nectar), will come down on them sealed with a seal of musk. So they will break the seal and drink.

The Prophet said, peace be upon him: "They are those who performed right actions and avoided acts of rebellion."

CONCERNING THE TREES AND HOURIS OF THE GARDEN

Ka'b, may Allah be pleased with him, said: "I asked the Messenger of Allah about the trees of the Garden and he, peace be upon him, said: 'Their branches do not dry up nor do their leaves fall and their fruits do not vanish. The most numerous of the trees in the Garden is the tree of Tuba. Its root is of pearl, its middle of ruby, its branches of chrysolite, and its leaves of silk brocade. On it are seventy thousand branches, and the branches are connected to a leg of the Throne. The nearest of its branches are in the nearest heaven. There is not a room nor a dome nor a tree in the Garden that doesn't have a branch of the tree of Tuba shading it. On it are fruits whose rareness is desired in this world, and which are not in this world. Its roots are in heaven, and its light reaches every corner.' "

'Ali, may Allah be pleased with him, said: "Traditions have reached us telling us that the roots of the trees of the Garden are of silver, and some of their leaves are silver and some are gold. If the root of the tree is of gold, its branches are of silver. If the root of the tree is of silver, its branches are of gold."

The trees of this world have their roots in the earth and their branches in the air because it is the abode of vanishing. The trees of the Garden are not like that. Their roots are in the air and their boughs in the earth, as Allah-ta'ala said:

its clusters nigh to gather, (69:23)

that is, its fruits are near.

*Eat and drink with wholesome appetite for what you did long ago,
in the days gone by. (69:24)*

In the Gardens, the earth of their ground is musk, amber, and camphor. Their rivers are milk, honey, wine, and pure water. When the wind blows, the leaves of the trees strike each other, and a sound comes from them the sound of whose beauty has not been heard.

In an isnad (transmission) from 'Ali, may Allah be pleased with him, the Prophet, peace be upon him, said: "In the Garden is a tree. From its top come

out robes of honour, and from its base horses with wings, saddled with saddles inlaid with pearl and ruby. They do not drop dung nor urinate. The awliya (friends) of Allah ride them, and they fly with them in the Garden. Those who are lower than them will say: 'O Lord, for what reason have you given these servants of Yours this karama (miracle)?'

Allah-ta'ala will say to them: 'These are the ones who prayed while you were sleeping, fasted while you ate, fought Jihad while you were sitting with your women, and were spending their wealth in the Way of Allah while you were miserly.' "

Abu Hurayra, may Allah be pleased with him, said that the Prophet, peace be upon him, said: "In the Garden is a tree, and a rider could travel for one hundred years in its shade and not pass from it." As Allah-ta'ala said:

*Spreading shade and outpoured waters,
and fruits abounding, unfailing, unforbidden. (56:31)*

Its like in this world is the time before the rising of the sun and after its setting, until the separation of light and dark vanishes and the black of night surrounds the world. So it spreads, as Allah-ta'ala said:

*Have you not regarded your Lord, how He extended the shadow?
(3:19)*

meaning before the rising of the sun and after its setting until it enters the black of night.

It is related that the Prophet, peace be upon him, said: "Shall I tell you of an hour which is most like the hours of the Garden? It is the hour which is before the rising of the sun — its shade spreads."

In a Tradition the Prophet, peace be upon him, said: "Allah-ta'ala created the faces of the houris of four colours: white, green, yellow and red. He created their bodies of saffron, musk, amber and camphor. He created their hair of raw silk. From their toes to their knees is of saffron and scent. From their knees to their breasts is of musk, from their breasts to their necks of amber, and from their necks to their heads of camphor. Had they spat once in the world, it would have become musk. Written on their breasts is the name of

their husbands and one of the names of Allah-ta'ala. On each wrist are ten gold bracelets, on each finger ten rings, and on their ankles ten anklets of jewels and pearls.

It is related from Ibn 'Abbas, may Allah be pleased with him, that the Prophet, peace be upon him, said: "In the Garden are houris. They are called 'ayn. They are created from four things: musk, camphor, amber, and saffron. Their clay was kneaded with the water of life. All the houris love their husbands. Had one of them spat once in the sea, the water of the sea would have become sweet from her spittle. Written on her breast is: "Whoever wishes to have the like of me, let him work with obedience to his Lord."

In a Tradition from Ibn Mas'ud, may Allah be pleased with him, he said that the Prophet, peace be upon him, said: "When Allah-ta'ala created the Garden of 'Adn, He called Jibril to Him and said: 'Hasten to it and look at what I have created for My friends and slaves.'

Jibril went and circled those Gardens. A slave-maiden of the houris appeared to him from one of the castles and smiled at Jibril. So the Garden of 'Adn was filled with light from the light of her middle teeth. Jibril prostrated himself and thought that it was from the light of the Lord of Might.

The slave-maiden called to him: 'O Trusty One of Allah! Raise your head!' So he raised his head and looked at her.

He said: 'Subhanallah Who created you!'

The slave-maiden said: 'O Trusty One of Allah, do you know for *whom* I was created?'

He said: 'No.'

She said: 'Allah created me for the one who prefers the pleasure of Allah-ta'ala to the whims of his nafs.' "

On this subject, it has come down in Tradition that the Prophet, peace be upon him, said: "In the Garden I saw the angels building castles with one brick of silver and then one brick of gold. While they were doing this, suddenly they stopped. I said: 'Why did you stop building?'

They said: 'Our support is finished.'

I said: 'What is your support?'

They answered: 'Dhikr'ullah,' because the owner of these castles was

doing dhikr'ullah. 'When he stopped doing dhikr'ullah, we stopped building.' "

In a Tradition it is related that every slave who fasts the month of Ramadan, Allah will marry to a houri in a hollow tent of white pearl, as Allah-ta'ala said:

Houris cloistered in cool pavilions, (55:72)

that is, secluded, veiled. On each woman are seventy robes of honour, and each man has seventy couches of red ruby. On each couch are seventy rugs and on each rug a woman. Each woman has seventy maids, and each maid has a gold dish from which she eats. Her husband is given the like of that. All of it is for the one who fasts the month of Ramadan, according to what he does of right actions in it.

CONCERNING THE PEOPLE OF THE GARDEN AND THEIR BLISS

In Tradition it is related that behind the Sirat are deserts in which are pleasant trees. Under each tree are two fountains of water which gush out of the Garden. One of them is on the right and one on the left. When the mu'minun cross the Sirat, having stood up from the graves for the reckoning, and have stopped on the sun and have read their books and passed the fires and come to the deserts, they will drink from one of the fountains.

When the water of the fountains reaches their breasts, all that is in them of rancour, deceit, and envy will come out and vanish from them. When the water is in their stomachs, all that is in them of corruption, poison and urine will come out. So their outward and inward will be purified. Then they will come to the other fountain, and they will bathe in it and their faces will become like the full moon. Their nafs will become pure and their bodies pleasant like musk.

So they will reach the gate of the Garden, and its knocker is of red ruby. Then they will knock with it. The houris will receive them with plates in their hands. Each houri will go out to her master and embrace him and say: "You are my beloved. I am pleased with you and will love you forever," and she will enter the Garden with him.

There are seventy couches in the house. On each couch are seventy rugs. On each rug is a houri wearing seventy robes. The marrow of her legs is seen through the fineness of her robes. If one hair of the women of the people of Garden were to fall to earth, it would give light to all the people of the earth.

The Prophet, peace be upon him, said: "The robes of the Garden gleam like the sun. There is no night in it, nor sleep, because sleep is the brother of death. The enclosure of the Garden is impregnable, and its walls encircle all of the Garden. The first wall is of silver, the second is of gold, the third is of chrysolite, and the fourth is of pearl, the fifth is of another kind of pearl, the sixth of ruby, and the seventh of glittering light. Between every two walls is a distance of five hundred years. As for the people of the Garden, they are beardless and hairless with kohl on their eyes. The men have green moustaches, and their features are free of hair. The women do not have green moustaches so that they might be distinguished from the men."

It is related in Tradition that on each of the people of the Garden are seventy robes. Each robe changes colour every hour to seventy different colours. The face of the man is seen in his wife's face, and her face in her husband's face; and her breasts and thighs are reflected in his chest and thighs. They do not spit nor blow their noses. The only hair which they have is that of the eyebrows, head and eyelashes.

It is related from Abu Hurayra, may Allah be pleased with him; "By Him Who revealed the Book to His Prophet, the people of the Garden increase in beauty and handsomeness every day, as youths increase in this world. One man is given the power of one hundred in eating, drinking and sexual enjoyment. So he makes love as people make love in this world for a given length of time. The time is eighty years, and there is no semen and no desire. Every day he finds one hundred kinds of food."

Ibn 'Abbas, may Allah be pleased with him, said: "The wali (friend) of Allah will eat what he wants of food. When he yearns for food, Allah-ta'ala will command that food be presented to him. So they will bring him seventy plates and seventy trays of pearl and ruby. On each table will be one thousand plates of gold. Allah-ta'ala said:

*There shall be passed around them platters of gold,
and cups, therein being whatever the arwah desire,
and the eyes delight in.
And therein you shall dwell forever. (43:71)*

On each plate there are kinds of food which the fire has not touched and the cook has not cooked, nor have they been prepared in copper or other pots. Allah says to it: 'Be!' it is, without effort or tiresomeness.

So the wali of Allah eats whatever he wants from these plates. When he is full, birds of the Garden, the size of winter camels, descend to him. They will spread their wings over the head of the wali of Allah, and say: 'All meat is tender, O wali of Allah! I am such-and-such. I have drunk the water of Salsabil and Kafur, and I have eaten in the meadows of the Garden!'

So the wali of Allah will yearn for the flesh of those birds. Then Allah will command it to fall onto his table in any colour he wishes. It will be grilled. The wali of Allah will eat the flesh of these birds. Then they will become

birds again by the permission of Allah, as they were in the Garden.

Their food does not come to an end. When the wali eats of it, it is not diminished at all. Its mithal in this world is the Qur'an: people learn it and teach it, and it is in a state in which nothing of it is diminished."

The Prophet said, peace and blessings of Allah be upon him: "The people of the Garden eat and drink; then it comes out from their bodies like the scent of musk. It is like that for the post-endless-time of post-endless-time."

PRACTICES

PRACTICES

The great door for the dead is the Sura Ya-Sīn of the Generous Qur'an. It is customary to recite this Sura at the time of the death of a loved one. Its power is double. It instructs the mourner on the true nature of the human condition and contains an overwhelming and heart-calming capacity to console grief. Also, it is for the dead person in the Barzakh, a confirmation to them that they have indeed died. It is not unusual for the newly dead person to fail to grasp that they have in fact passed from the body-stage into the Barzakh. The secret of Ya-Sīn enters their ruh, and both confirms death to them, and transmits the mercy of Allah by its recitation over them.

At the burial the recitation by the people on the way to the grave of Shahadah is a reminder to the dead person of the answer they must give to the Angels of Interrogation in the Interspace in case either the nature of the death or the state of the ruh at death has caused the dead person to forget.

For the living, this practice of the sufis has always been, following the instructions in the Hadith by the Prophet, blessings and peace of Allah be upon him, to remember death much. The second Khalif, Sayyidina 'Umar, may Allah be pleased with him, is reported to have worn a ring which had engraved upon it: 'Remember the grave.' To facilitate the journey our Shaykh and Master, Sidi Muhammad ibn al-Habib, may Allah give him Light in the grave, ordered his murids to recite the word: MAWT (death) twenty times. Between each declaration the murid goes over and imagines for himself each stage of the journey.

1. The Interrogation in the grave.
2. The Rising.
3. The Gathering
4. The drink from the Fountain of the Prophet,
peace be upon him.
5. The Intercession.
6. The Balance.
7. The Sirat.
8. The Gates of the Garden.

9. The Robe of Honour
10. The Vision of the Face.*

This should be followed by recitation of Ya Sīn.

*This does not mean contemplation of that Vision since contemplation on the Essence is forbidden by the Prophet, blessings and peace of Allah be upon him. It means realising that the promised end of the journey is the sublime Vision that is beyond the grasp of thought and sensory capacity. As Qur'an says:

Vision cannot contain Him, but He contains vision.

**EXCERPT FROM:
THE MIRACLES OF THE WAY**

(Arabic text begins on page 146)

THE MIRACLES OF THE WAY

This excerpt from 'The Miracles of the Way', one of the qasidas in 'The Desire Of the Wayfaring Murids and the Jewel of the Gnostic Travellers', the renowned Diwan of Shaykh al-Kamil, Sidi Muhammad ibn al-Habib, describes the journey of the people of the Way.

As for the marks of honour which he (the one who enters on the Path) has in the next world, they are also twenty in number and they follow here:

Ease of death when the Seal is set — with Iman — so that he will get what he wants.

The good news of cool refreshment, sweet basil, acceptance and safety from fear:

Such is constant life in the Gardens near to the Merciful, tirelessly, perpetual.

His Ruh has ascent, and honour, and tribute from the angels.

People will crowd to bless him if he was among those worthy of the Trust,

Who gave instruction in right action when asked. He need have no fear in the place of terrors.

The expanse of his grave is in a meadow, he will be safe there from every temptation.

When the good news comes to him from His Lord he will have intimacy of Ruh and body-form.

The birds will carry him in their crops wherever he wishes to roam in the Garden.

On the Day of Gathering he will be glorified with honour and a crown, robes of honour and intercession.

His face will be radiantly white and its Light will be manifest to all those gathered at the Place.

He will not see the terror of the Place, and he will take his book in his right hand.

It will not be with severity that he is called to account but rather it will happen with beauty and gentleness.

His deeds will weigh heavily in the Balance and he will drink from the basin of a Prophet who satisfies every thirst.

He will cross the Sirat swiftly to a Garden of timelessness. There will be no struggle.

He will not be called on to explain his actions, nor rebuked for them and in the Place of Weighing them he will not be harmed.

He will intercede for the People and the Brotherhood, and he will be clothed in the robes of honour and approval.

Then he will meet Allah with actual vision and without qualification or obscurity.

That will be more glorious than entering the Garden, as it says in the Book and the Sunna.

Do not forget that Allah's granting of these robes of honour is conditional —

On Knowledge, sincere action and the dhikr which testifies to his special place.

The end of the Path consists of total absorption in the direct seeing of the Creator, the King.

Beware in case you should listen to one who might deny it through his ignorance of its Knowledge and excellence.

Oh Lord! May your ceaseless generosity make its journey easy for the Brotherhood.

فَلَا يُحَاسَبُ وَلَا يَسْلَامُ فِي مَوْقِفِ الْمِيزَانِ لَا يُضَامُ
يَشْفَعُ فِي الْأَهْلِ وَفِي الْإِخْوَانِ وَيُكْتَسَى مِنْ حُلْلِ الرِّضْوَانِ
ثُمَّ لِقَاءُ اللَّهِ بِالْمَعَايِنِ مِنْ غَيْرِ تَكْيِيفٍ وَلَا مُشَابَهَةٍ
وَهِيَ أَجَلٌ مِنْ دُخُولِ الْجَنَّةِ كَمَا أَتَى فِي كِتَابٍ وَسُنَّةٍ
وَشَرْطٌ مِنْ تَمَنُّعِهِ إِلَّا بِهَذِهِ الْخَلْعِ لَا تَنْسَاهُ
الْعِلْمُ وَالْعَمَلُ مَعَ إِخْلَاصٍ وَالذِّكْرُ يُؤْذِنُ بِالِاخْتِصَاصِ
فَعَايَةُ الطَّرِيقِ فِي اسْتِغْرَاقٍ فِي شُهُودٍ لِمَالِكٍ خَلَّاقٍ
إِيَّاكَ أَنْ تَضْغِي لَطَاعِينَ فِيهَا لِجَهْلِهِ بِعِلْمِهَا وَفَضْلِهَا
فَسَهِّلْ يَا رَبِّ لِلْإِخْوَانِ سُلُوكَهَا فَضْلًا بِلَا تَوَانٍ

رَجَزُ خَوَارِفِ الطَّرِيقِ

أَمَّا اكْرَامُهُ لَهٗ فِي الْآخِرَةِ عِشْرُونَ أَيْضًا هَاكُمَا مَبْعَةٌ
تَسْهِيلُ مَوْتِهِ مَعَ الْخِتَامِ عَلَى الْإِيمَانِ فَازٍ بِالْمَسْرَامِ
تَبْشِيرُهُ بِالرَّوْحِ وَالرَّيْحَانِ وَالْأَمْنِ مِنْ خَوْفٍ مَعَ الرِّضْوَانِ
كَذَا الْخُلُودُ فِي الْجَنَانِ أَبَدًا فِي جَوَارِ الرَّخْمَانِ دَأْبًا سَرْمَدًا
لِرَوْحِهِ الْعُرُوجُ وَالْإِكْرَامُ مِنَ الْمَلَائِكَةِ وَالْإِنْعَامِ
وَالنَّاسُ تَزْدَحِمُ لِلصَّلَاةِ عَلَيْهِ إِذْ كَانَ مِنَ الثَّقَاتِ
يَلْقَنُ الصَّوَابَ فِي السُّؤَالِ فَلَا يَخَافُ شِدَّةَ الْأَهْوَالِ

تَوْسِعَةُ الْقَبْرِ لَهُ فِي رَوْضَةٍ يَكُونُ فِيهَا أَمْنًا مِنْ فِتْنَةٍ
وَإِنْسَاسُ لِرَوْحِهِ وَجِسْمِهِ إِذْ تَأْتِيهِ الْبُشْرَى لَهُ مِنْ رَبِّهِ
تَحْمِلُهُ الطَّيُورُ فِي أَجْوَافِهَا فِي جَنَّةٍ حَيْثُ يَشَافِي عَرْضُهَا
وَالْحَشْرُ فِي الْعِزِّ مَعَ الْكِرَامَةِ وَالتَّاجُ وَالْحُلَّةُ وَالشِّفَاعَةُ
بَيَاضُ وَجْهِهِ وَنُورُهُ ظَهَرُ لِكُلِّ مَنْ مَوْقِفٍ قَدْ انْشَرَّ
وَهَوْلُ مَوْقِفٍ فَلَا يَسْرَاهُ وَالْأَخِذُ الْكُتُبَ لَهُ يُمْنَاهُ
فَلَا تَحَاسِبُ حِسَابَ عُنْفٍ بَلْ يَبْتَدِي بِجَمِيلٍ وَلُطْفٍ
أَعْمَالُهُ تَقِلُّ عِنْدَ الْوِزْنِ وَالشَّرْبُ مِنْ حَوْضِ نَبِيٍّ يَغْنِي
جَوَازُهُ الصِّرَاطُ بِالْإِسْرَاعِ لَجَنَّةِ الْخُلْدِ بِلَا نِزَاعٍ

SURA YA SĪN

(Arabic text begins on page 164)

SURA 36 / YA SĪN
(Revealed at Mecca)

In the Name of Allah, the Merciful, the Compassionate.

- 1) Ya Sīn. By the wise Qur'an,
- 2) You are of those sent
- 3) On a straight path,
- 4) The sending-down of the Mighty, the Merciful,
- 5) That you may warn a people whose fathers were not warned, so they are forgetful.
- 6) The Word has already proved true about most of them, so they do not believe.
- 7) We have put iron collars on their necks, reaching up to the chins, so they are made stiff-necked.
- 8) And We have set a bar before them and a bar behind them, and We have covered them so they do not see.
- 9) Whether you warn them or you do not warn them, it is the same to them, they do not believe.
- 10) You only warn him who follows the Reminder and fears the Merciful in the Unseen. Give him good news of forgiveness and a generous reward.
- 11) It is We Who bring the dead to life. We record what they send before, and their footprints. And all things We have kept in a clear register.
- 12) Strike an image for them: The people of the city when those sent came to it;
- 13) When We sent to them two, and they denied them both, so We reinforced them with a third, and they said: We are messengers to you.
- 14) They said: You are only mortals like us. The Merciful has not sent down anything. You are only lying!
- 15) They said: Our Lord knows that we are messengers to you,
- 16) And our duty is only to convey clearly.
- 17) They said: We augur an evil omen about you. If you do not stop, we shall stone you, and painful torture will come to you from our hands.
- 18) They said: Your augury is with you! Is it because you are reminded? No, but you are an unrestrained people.
- 19) And there came from the furthest part of the city a man running. He

said: O my people! Follow the messengers!

- 20) Follow those who ask no wage from you, and who are rightly guided.
- 21) Why should I not serve Him Who created me, and to Whom you will be brought back?
- 22) Shall I take gods in place of Him? If the Merciful should wish me any harm, their intercession will not be of any use to me, and they will not save.
- 23) Then I should be in clear error.
- 24) I have believed in your Lord, so hear me!
- 25) It was said: Enter the Garden! He said: If only my people knew
- 26) How my Lord has forgiven me and made me one of the honoured ones!
- 27) We did not send down against his people after him an army from heaven, nor do We ever send.
- 28) It was only one Shout, and they were extinct.
- 29) Anguish for the slaves! There never came a messenger to them but that they mocked him!
- 30) Have they not seen how many generations We destroyed before them which do not return to them?
- 31) But all, without exception, will be brought before Us.
- 32) A sign for them is the dead earth. We revive it, and We make grain grow from it so that they may eat it;
- 33) And We have placed gardens of the date-palm and grapes in it, and We have caused springs of water to gush from it,
- 34) So that they may eat the fruits of it, and their hands did not make it. Then will they not give thanks?
- 35) Glory be to Him Who created all the pairs, of what the earth grows, and of themselves, and of what they do not know!
- 36) A sign for them is night. We strip it of the day, and they are in darkness.
- 37) And the sun runs on to a resting-place for her. That is the measuring of the Mighty, the Wise.
- 38) And for the moon We have appointed phases until he returns like an old shrivelled palm-leaf.
- 39) The sun does not overtake the moon, nor does the night outstrip the day. They each float in an orbit.
- 40) And a sign to them is that We bore their offspring in the loaded ship,
- 41) And We have created for them the like of it on which they ride.
- 42) And if We will, We drown them, and there is no crying out for them,

nor can they be saved

43) Unless by mercy from Us and as comfort for a while.

44) When it is said to them: Beware of what is before you and what is behind you, that perhaps you may find mercy —

45) There never came a sign of the signs of their Lord to them, but they turned away from it!

46) And when it is said to them: Spend of that with which Allah has provided you, those who do not believe say to those who believe: Shall we feed those whom Allah, if He willed, would feed? You are only in clear error.

47) And they say: When will this promise be fulfilled, if you are truthful?

48) They are waiting for just one Shout, which will surprise them while they are disputing.

49) Then they cannot make their wills, nor can they return to their own people.

50) And the Trumpet is blown and from the graves they rush to their Lord,
51) Crying: What misery! Who has raised us from our sleeping-place? This is what the Merciful promised, and the messengers spoke the truth,

52) It is only one Shout, and they are all brought together before Us!

53) Today no self is wronged in anything, and you will only be repaid with what you were doing.

54) Those who gain the Garden today are happily employed,

55) They and their wives, in pleasant shade, reclining on couches —

56) Fruit there for them, and for them what they ask for;

57) The Word from a Merciful Lord is: Peace!

58) But get away today, you wrong-doers!

59) Did I not command you, O you sons of Adam, not to worship Shaytan — he is your clear enemy! —

60) But that you worship Me? That was the straight path.

61) But he has led a great crowd of you astray. Had you no sense?

62) This is the Fire you were promised.

63) Burn in it today because you did not believe.

64) Today We put a seal on the mouths, and hands speak out and feet testify to what they used to earn.

65) And if We had willed, We could have put out their eyes so that they would struggle for the way. Then how could they have seen?

66) And if We had willed, We could have transformed them in their place,

making them unable to go forward or turn back.

67) To him whom We bring to old age, We reverse him in his physical constitution. Have you no sense?

68) And We have not taught him poetry, and it is not suitable for him. This is only a Reminder and a clear Qur'an.

69) To warn whoever is alive, and that the Word may be fulfilled against the kafirun.

70) Have they not seen how We have created for them, from what our hands have made, cattle — so that they are their owners,

71) And have made them submissive to them, so that some of them they have for riding, some for food?

72) They have uses and drinks from them. Will they not give thanks?

73) And they have taken gods beside Allah, in order that they may be helped.

74) It is not in their power to help them, but they are an army for them.

75) So do not let their speech grieve you. We know what they conceal and what they proclaim.

76) Has man not seen that We have created him from a sperm-drop? Yet he is a clear opponent.

77) And he has struck an image for Us, and has forgotten his creation, saying: Who will revive these bones when they have rotted away?

78) Say: He will revive them Who produced them the first time, for He is the Knower of every creation,

79) Who has produced fire for you from the green tree, and you kindle from it.

80) Is not He Who created the heavens and the earth Able to create the like of them? Yes! For He is the Creator, the Knowing.

81) His command, when He intends a thing, is only to say to it: Be! — it is.

82) So glory be to Him in Whose hand is the dominion of every thing! To Him you will be brought back.

(This translation is a revised and modernised version taken primarily from Mohammad M. Pickthall, and for some of the ayats, from Yusuf Ali.)

يَرَا الْإِنْسَانَ أَتَا خَلَفْنَاهُ مِنْ نُطْقَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٦﴾ وَضَرَبَ
لَنَا مَثَلًا وَنَسِيَ خَلْفَهُ قَالَ مَنْ يُنْحِي الْعِظَمَ وَهِيَ رَمِيمٌ ﴿٧٧﴾
فَلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٨﴾
الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقَدُونَ
﴿٧٩﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَنْ
يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٠﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ
شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨١﴾ فَسُبْحَانَ الَّذِي فِي يَدَيْهِ
مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٢﴾

وَامْتَرُوا الْيَوْمَ أَيُّهَا الْمَجْرُمُونَ ﴿٥٨﴾ أَلَمْ أَعْهَدَ إِلَيْكُمْ يٰبَنِي آدَمَ
 أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٥٩﴾ وَأَنْ اعْبُدُونِي
 هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٠﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ
 تَكُونُوا تَعْقِلُونَ ﴿٦١﴾ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٢﴾
 إِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٣﴾ الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ
 وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٤﴾
 وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ
 ﴿٦٥﴾ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا

يَرْجِعُونَ ﴿٦٦﴾ وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾ وَمَا
 عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ
 ﴿٦٨﴾ لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٦٩﴾ أَوَلَمْ
 يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ
 ﴿٧٠﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧١﴾ وَلَهُمْ فِيهَا
 مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧٢﴾ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً
 لَعَلَّهُمْ يُبْصِرُونَ ﴿٧٣﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُقْتَضِرُونَ ﴿٧٤﴾
 فَلَا يُخْزِنُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٥﴾ أَوَلَمْ

مَثَلَهُمْ مَا يَرْكَبُونَ ﴿٤١﴾ وَإِنْ نَشَأْ نُغْرِفْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنْفَذُونَ ﴿٤٢﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٣﴾ وَإِذَا قِيلَ لَهُمْ أَنْتَفُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٤﴾ وَمَا تَأْتِيهِمْ مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٥﴾ وَإِذَا قِيلَ لَهُمْ أَنْتَفُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا الَّذِينَ كَفَرُوا الَّذِينَ آمَنُوا أَنْتُمْ مِمَّنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُمْ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ ﴿٤٦﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٧﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ

يَخْصِمُونَ ﴿٤٨﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٤٩﴾ وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥٠﴾ قَالُوا يَا بُولَاقَانَا مَنْ بَعَثَنَا مِن مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥١﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٢﴾ بِالْيَوْمِ لَا تَنْظِلُمْ نَفْسٌ شَيْعًا وَلَا تَنْجِرُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٣﴾ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمِ فِي شُغْلٍ فَكَاهُونَ ﴿٥٤﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَائِكِ مُتَّكِعُونَ ﴿٥٥﴾ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ ﴿٥٦﴾ سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٥٧﴾

يَعْلَمُونَ ﴿٢٥﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٦﴾
وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا
كُنَّا مُنْزِلِينَ ﴿٢٧﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِدٌ
﴿٢٨﴾ يَحْسُرَةُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ
يَسْتَهْزِءُونَ ﴿٢٩﴾ أَلَمْ يَرَوْا كَمَا أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ
إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣٠﴾ وَإِنْ كُلُّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣١﴾
وَأَيُّ آيَةٍ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا بَقِيَّةُ
يَاكُلُونَ ﴿٣٢﴾ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مَـ^{٣٣}

الْعُيُونِ ﴿٣٤﴾ لِيَاكُلُوا مِنْ ثَمَرِهِ ۖ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ
﴿٣٥﴾ سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِن
أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾ وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ
فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَالِكَ تَقْدِيرُ
الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ فَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ
الْقَدِيمِ ﴿٣٩﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ
سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾ وَآيَةٌ لَهُمْ ۖ أَنَّا
حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُمْ مِّن

يُؤْمِنُونَ ﴿١٦﴾ إِنَّمَا تُذَرَمُ مِمَّا إِيَّاهُ الذُّكْرُ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ فَبَشَّرَهُ
بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١٧﴾ إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا
وَأَثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ﴿١٨﴾ وَاضْرِبْ لَهُم
مَّثَلًا أَصْحَابَ الْفَرِيقَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٩﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ
بَنِي إِسْرَءِيلَ بِكَذِّبُوهُمْ مَا بَعِثْنَا بَنِي إِسْرَءِيلَ إِلَّا إِلَىٰ يَمِينِكُمْ مُرْسَلُونَ ﴿٢٠﴾
فَالَوْ مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِن شَيْءٍ
إِلَّا أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿٢١﴾ فَالَوْ أَرَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿٢٢﴾
وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٢٣﴾ فَالَوْ إِنَّا تُطِيرُنَا بِكُمْ

لَيْسَ لَكُم تَنْتَهُوْا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿٢٤﴾
فَالَوْ أَطِيعْتُمْ مَّعَكُمْ وَآيُسُ ذِكْرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّشْرِفُونَ ﴿٢٥﴾
وَجَاءَ مِنْ أَفْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَفْقَوْمِ اتَّبِعُوا
الْمُرْسَلِينَ ﴿٢٦﴾ اتَّبِعُوا مَن لَّا يَسْأَلْكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢٧﴾
وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾ أَعْتَذِرُ
مِنْ دُونِهِ ؕ ؕ إِلَهَةٌ إِنْ يُرَدِّدِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنْهُمْ شِفَاعَتُهُمْ
شَيْعًا وَلَا يُنْفِذُونَ ؕ ﴿٢٩﴾ إِنِّي إِذًا لَّهِى ضَلَالٍ مُّبِينٍ ﴿٣٠﴾ إِنَّي ؕ ؕ آمَنْتُ
بِرَبِّكُمْ فَاسْمَعُوا ﴿٣١﴾ فَيَلَا أَدْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَسِّ وَالْفُرَّاءِ الْحَكِيمِ ١ إِنَّكَ
لَمِنَ الْمُرْسَلِينَ ٢ عَلَى صِرَاطٍ مُسْتَقِيمٍ
٣ تَنْزِيلُ الْعَزِيزِ الرَّحِيمِ ٤ لِتُنذِرَ
قَوْمًا مَّا أُنذِرَ آبَاءُ وَهُمْ بِهِمْ
غَافِلُونَ ٥ لَقَدْ حَقَّ الْقَوْلُ عَلَى

أَكْثَرِهِمْ بِهِمْ لَا يُؤْمِنُونَ ٦ إِنَّا جَعَلْنَا
فِي أَعْنَاقِهِمْ أَغْلَالًا بِهِمْ إِلَيْهِ أَلْذَفَانِ
بِهِمْ مُفْمَحُونَ ٧ وَجَعَلْنَا مِنْ بَيْنِ
أَيْدِيهِمْ سُدًّا وَمِنْ خَلْفِهِمْ سُدًّا
فَأَعْيَنَاهُمْ بِهِمْ لَا يُبْصِرُونَ ٨ وَسَوَاءٌ
عَلَيْهِمْ ءَا نَذَرْتَهُمْ ءَمْ لَمْ تُنذِرْهُمْ لَا



There is no god but Allah
Muhammad is the Messenger of Allah

